

DIVINE WORD messenger



**Young and Responsible
From Blackboard to Baptistry**

JAN.-FEB. • 1965 25¢

MISSION MASS LEAGUE



Enroll yourself and your loved ones in the **MISSION LEAGUE** in honor of the **BLESSED TRINITY**

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

- * A share in 3 Special Masses every day (2 for the living and 1 for the dead).
- * A daily participation in the 2,500 Masses offered by our Divine Word Missionary Priests.
- * A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
- * A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for our Missionaries:

- 1. ONE YEAR Membership for one Person (living or dead)\$ 1.00
- 2. PERPETUAL Membership for one Person (living or dead) 10.00
- 3. PERPETUAL Membership for one Family (living or dead) 25.00

CUT ON LINE

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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COVER:

Dr. and Mrs. James W. Hose of
Memphis, Tennessee

RESPONSE TO "MESSAGE" MOSTLY INDIFFERENT

THE MESSAGE

from
**DIVINE WORD
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This issue of the DIVINE WORD MESSENGER is my seventh. After a year as editor, my constant concern is how to involve you in the Negro apostolate. During my critical breaking in period, I actually answered in rough draft, a teaser from a national Catholic magazine entitled, "Why so many Catholic magazines?" Most could be scuttled I wrote with a veiled reference to my halting efforts. There were intermittent letters from readers that helped me to weather every editor's initiation period. The avowed purpose of the magazine consumes me but it must inspire you as it inspired comments and action of the following: Sr. Mary Gonzaga, O.S.P., an eighty-three year old veteran of sixty-eight years in religion wrote: "Recently my subscription to your fine magazine expired. I have renewed the subscription for a period of some twenty-five or more years. I have seen the magazine grow in content and in quality. Each issue seemed to be better than the one before it. It has been something that I have looked forward to from issue to issue. I have enjoyed reading it. I have passed it on to others. I have derived so much from reading it. I shall always pray as I have thru the years that God will continue to bless the noble work of the Divine Word Fathers. May He grant you many vocations. May He give you many opportunities to save souls."

Other letters of constructive criticism like that of Mrs. John Perog of Chicago, Illinois aid the cause. She wrote: "I have been a reader of your magazine for years. With apologies for frankness, I must say that it disappoints me. But if readers never complain you would never know what an impression the magazine makes. Your little magazine *could* do so much up here in the North, circulating among complacent, non-involved, apathetic, white people. Some of us (white) have never known Negroes. We don't realize they have the same basic, social, physiological and emotional needs as we do. If you've never associated closely with people of another race, you are suspicious, afraid. Little news features, anecdotes, etc., written about some of these colored people, the converts, the religious, and others, (not about the race problem especially) but just human interest bits would cause us to *identify ourselves* with the people we are reading about."

Mrs. Perog enclosed three dollars to cover her subscription. Readers, please write us your comments on the magazine, good, bad, and indifferent. *One* out of *five* of you renewed his subscription! This certainly cries out indifference. Please, prove us wrong by renewing your subscription. The magazine "with a message" also has a staggering debt!

The MESSENGER asks prayers and aid for U.S. Negro Missions



The man and his Church—a monument to his love.

by FATHER CHARLES D. BURNS, S.V.D.

Even over the darkroom trays the character of Dr. Hose continued to unfold. "Tell Dr. Hose that he needs a new overcoat," was Father White's first reaction to a print of Dr. Hose. (Father White can see more flaws in a pretty good print than most people are able to see in a truly bad print.) Obviously, the sheen from Dr. Hose's well worn overcoat took away from the technical beauty of the print. "Father White," I declared, "given a new overcoat we would not have Dr. Hose." What had Dr. Hose remarked to me as we drove through downtown Memphis, Tennessee. "Why should I lavish money upon myself when so many people suffer from lack of necessities."

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IN FRESH PURSUIT OF AGELESS

Dr. Hose

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Mrs. Ziggers and patient register the confidence that love blended with professional knowledge inspire.

afternoon. St. Roch's Clinic on Mississippi Boulevard is in a heavily populated Negro area of the city. St. Roch is the patron saint of the sick and the poor. When Father Theodore heard of my arrangement, he only smiled. About six o'clock as I paced impatiently up and down St. Roch's entrance walk, I understood the wisdom that provoked the smile. I was not waiting alone. Eight to nine patients ringed the waiting room. Two had been there prior to my arrival. Only one, a latecomer, seemed disgruntled over the doctor's tardiness. The latecomer had been away from Memphis for 20 years or more, and it seems in California patient appointments are kept with Elgin precision. The client's inferences were logical, of course, and professional exactness makes for ordered, if not automatic living. Dr. Hose, on the other hand, by modern custom and practice, is no ordinary doctor. His time

schedule is geared more to the heart than to a stop watch. More to his client's physical and spiritual needs than to their income.

It was useless to interview Dr. Hose with so many patients waiting, so home again. So far Dr. Hose was making decided impressions on me. Up until this time, however, my copy was not suitable for a religious magazine.

Wednesday morning, I practically announced, "Go the Mass is ended," in Dr. Hose's driveway. I could ill afford to let him out of the house. Once that medical bag was in his hand, the merry chase would start anew. Even in the worst of TV westerns, eventually there is a showdown. It was "now or never, partner." I checked my camera strap and strode resolutely to the door of his home.

All I wanted were the facts, but Dr. Hose and his charming and dis-

arming wife, Garnette, know that cold facts alone do not make for gracious living. There are nuances of life rarely recorded on paper, film or tape which render the most trying of circumstances bearable. Thoughtful nuances, which enrich the soul and foster lasting friendships. And so it was that in the twinkling of a mother's irresistible invitation, I was stripped of my professional air and equipment to be humanized by savory Spanish mackerel cooked in butter, a soul stirring cup of coffee and the Southerner's breakfast *pièce de résistance*, hominy grits! Twenty contented moments later, pursuer was fair game for the Hoses. Worse, reinforcements had been summoned in the persons of an engaging daughter, Mrs. Gladys H. Miller, and her children. Mrs. Hose rewarded my submissiveness by procuring a family scrap book. From the factual accounts in this album, in addition to personal accounts from Mrs. Miller, the elusive Dr. Hose slowly came into focus.

Dr. James William Hose is a convert to Catholicism. Who can determine really what animates some

converts to dizzy heights of apostolic work. (He really has 1,500 converts.) Is it that many accept the faith after much mental indecision and sometimes with great losses socially and economically. Can it be that God rewards such generosity with a mature personal love for Christ and His Church. Dr. Hose is a physician of soul and body. "I should have been a priest," he confided to me, and I blurted, "You are in many ways." Frequently he asks patients how they stand with their Savior. Sometimes, he finds that they belong to some religion but are backsliders. Those who say that they are Baptists, as the majority of Southern Negroes are, he urges them to return to their churches and to practice their religion. The same for Methodists, Presbyterians, etc.

If patients have no church affiliation—have never been baptized—they are Dr. Hose's fair game, and he goes to work on them. Once the groundwork has been laid, the Franciscans of St. Augustine's do the instructing.

In 1955, Dr. Hose was one of the two winners of the James J. Hoey

"Announcing, Dr. Hose. We knew YOU would come"



Father Theodore Wieser, O.F.M. corners Mrs. Robertson, supervisor at Collin's Hospital, and the doctor.



award, for helping all people, without regard to denomination. The other winner was Millard Everett, editor of the "Clarion Herald," salient Catholic newspaper of the Archdiocese of New Orleans.

Dr. Hose has been practicing medicine in South Memphis for the past fifty-five years. He was born in Kansas City, Kansas, but doesn't know exactly when. When asked about his age, he smiles and says "about sixty," but knows he is older than that. The fact that he started practicing medicine in 1908 would make him at least seventy-six. The doctor came from an impoverished family. His father died

factor started him on the road to becoming a successful doctor, and for several years he has sought to pay back this moral debt by hiring youngsters to help him around his clinic, hoping to lead them into that field he has found so satisfying. So far, no Hose protégé has gone on to become a doctor. His son, however, is a medical technician and the author of a high school chemistry textbook.

Of more than 3,000 patients he treats yearly, more than one-third are charity cases. Frequently he pays personally for costly medicines, blood plasma, even groceries and rents. Storybook? Well, I thought so too. I wasn't really



when he was so young he doesn't even remember him.

Educated by a wealthy white business man, W. F. Shaw, of Atlantic City, New Jersey, a benefactor who reared him and put him through high school and medical college, Dr. Hose helped earn his way by working in Shaw's hotel and bank. He got his M.D. in 1908 and interned in St. Augustine's Hospital in Chicago. He then came to Memphis, where he has been ever since. When he helped establish a new Catholic church for Negroes, he honored the patron saint of the hospital in Chicago where he trained by getting the church named for the same saint.

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interest in his patients has added healing power."

In 1927, Dr. Hose, with his wife and two children, joined the Church. He doesn't want to offend folks in his former church and asks one to report, "just say I was a member of another church." During his years as a Catholic he has worked hard to show others the great spiritual happiness he has found. When possible, he is a daily communicant and, in any case, receives at least once a week.

It was partly to provide a place of worship for his converts that Dr. Hose helped start St. Augustine's Church about 27 years ago. To express this

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A singular joy of Dr. Hose's is Father Cleary, a white diocesan priest in White Haven, Tennessee. Dr. Hose helped to finance Fr. Cleary's seminary education.

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The doctor has cared for members of the Robilio family for more than 30 years.



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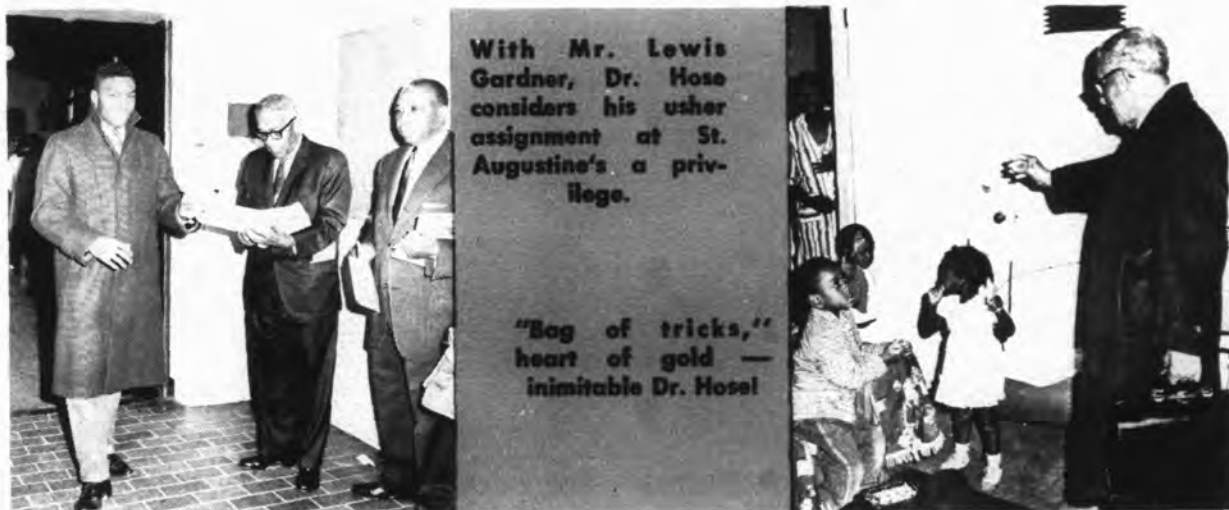
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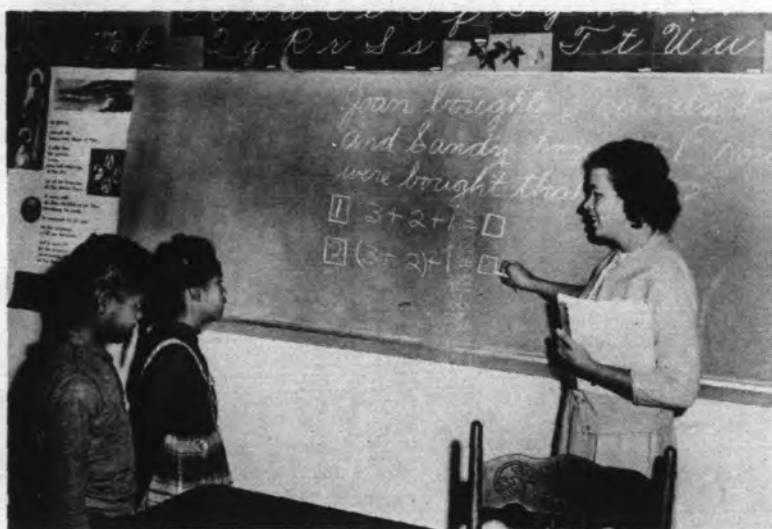
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In need of initiative—from home!

Together in



Mrs. Mary Parker in third grade, "If only they realized the need for education."

In Pine Bluff, Arkansas at St. Peter's Parish pastor, Father Albin Trublow-ski, S.V.D., and parishioners are going through a "let's get acquainted period." Father Albin brings to Pine Bluff ten years of pastoral experience in Texas. In addition to a well conceived rectory in Giddings, the main station, he constructed a handsome church in Pin Oak, Texas, the affiliated mission. A linguist, Father Albin was caring for white and Mexicans in Texas. An ardent devotee of the Blessed Virgin Mary, he found it a privilege to foster love of our Blessed Mother through weekly devotion in her honor. These devotions were keenly appreciated by the Mexican people. Having been pastor in North Little Rock, Arkansas, for seven years, Father's service as a special confessor to some Polish speak-

ing people in a nearby town has been sought again. Wait until it is known that he is competent comprehending German and Russian as well. Another facet of Father Albin's devotion to Mary is his rosary making. The outstanding quality of his rosaries are their durability. Each rosary is given a 20 pound suspension test. The latest recipients of free rosaries were the inmates of the state correctional institution. Father Albin is chaplain to white and Negro men in the institution.

One remarkable characteristic of Fr. Albin is his financial outlook. Generally, money is an item of deepest concern to pastors. Fr. Albin positively relegates money to a secondary consideration. He maintains that the spiritual welfare of his flock, plus the acad-

ness
in

Pine Bluff, Arkansas



Business is booming in first grade and Sr. Rosaire, S.Sp.S. creates real life problems.

Father Albin, Legionaries and Mary. Will she be the bridge between pastor and flock?

emic welfare of his children, is his prime consideration in Pine Bluff. "I can always get the money," Father stoutly maintains. His assurance that the money will come has Father considering a new Church edifice. Oddly enough, financial cooperation with his parishioners is not the chief consideration. He also wants a general consensus among the parishioners to raze the old church. So many nostalgic memories are coupled with the old structure, currently held together by several supporting rods that there probably will be cries of "repair" even if the walls collapse. Such decisions are weighty though deemed light if viewed superficially. People have been alienated from pastor and parish for less. Wherever emotions are involved, only "fools rush in where angels fear

to tread." Father is being quite angelic concerning the proposed new church at this point.

As to shoring the academic weaknesses of St. Peter's pupils there is hardly a group better orientated than the Sisters Servants of the Holy Spirit. Having recently celebrated their 75th anniversary, the chapter of their missionary work in the South is an unrivaled account of whole-hearted dedication to Negro education. They were leaders in the "Negro Revolution" long before the integration bandwagon became a convenient stepping stone to greater acclaim and salary increase.

All sincerely interested in the spiritual future of Saint Peter Parish hope that the adjustment period in Pine Bluff will settle into a relationship of full cooperation and love.

REFLECTIONS

on an

ARCHBISHOP

by FATHER PAUL SMITH

(Ed's note) Rev. Paul Bernard Smith was ordained May 26, 1962 for the Alexandria, Louisiana Diocese. He was ordained at Baltimore, his home city, by Most Rev. Lawrence J. Shehan. Born September 29, 1931 he was reared a Catholic from birth. At Baltimore he attended St. Pius School. College work was done at Loyola College in Baltimore where he earned the B.S. in English in 1956. In September that year he entered Notre Dame Seminary at New Orleans. Father Smith is now assistant pastor in Holy Ghost Parish, Marksville, Louisiana.

In cracker barrel discussion at the barber's or beauty salon or some such public gathering of friends, tensions and strain of personal problems being relaxed, we sometimes hear off-hand and pompous pronouncements solving the world's most problematic issues. Prime ministers and politicians; presidents and popes seem never so gifted with the "instant solution." Someone wrote, "All great leaders have deliberated with caution but acted with decision and promptness."

Archbishop Joseph Francis Rummel of New Orleans is dead. His leadership and pastoral guidance is ended. He was a man who deliberated with caution but acted with decision, promptness and especially with kindness. Historians looking back; trying to piece together the influence of our elected and spiritual leaders; determining whose decisions decided the shape and course of the world, will mark the name and episcopacy of Archbishop Rummel. He did much to build the Church at New Orleans into the Queen of Catholicism in the south. The list of his accomplishments and awards is extreme.

His name will always be associated



Father Paul Smith

with the human and civil rights movement of paramount concern in our country today. He was the first theologian and Bishop to officially condemn segregation as a moral evil. As a theologian he studied the racial situation and its moral implications in his diocese. As a Bishop in a courageous act, despite strong opposition from unexpected quarters, with his episcopal office the Archbishop officially condemned segregation as morally evil.

The historical significance of this act lies in the unalloyed pastoral character of its influence in the segregation-integration question. Of all churchmen acting to advance or hinder the cause of civil rights, he alone has hewn strictly and honestly to his profession and office. His sphere of influence is unmeasured and unmeasurable because it lies only and rightly within the conscience of men.

He won no Nobel prize nor ecclesiastical award for this position. Many of his flock resented it. Many Church-

men questioned its prudence; its timing. However, the unsullied vision of far distant times will cite this lone voice trumpeting its episcopal message against the moral evil of segregation.

I knew Archbishop Rummel but slightly. Being a man who preached and practiced his convictions, he allowed me to study in his major seminary even though it is located in the lowest depth of Dixie. Moreover, there are several other Negro Priests who studied there before me; even in those days when most diocesan seminary doors were closed to us. He was a priestly man of extreme kindness. I remember once I had come on an errand to the Archbishop's house next door to the seminary. My business was with the Sisters who cooked and cleaned for him. He happened to pass,

saw me and insisted I be rewarded with cookies and milk (an old fashion kindness favored when many of us were younger).

I would see the Archbishop often in the evening slipping into chapel and kneeling at a prie-dieu in the rear which was placed there for the quick quiet visit. He seemed to love the seminary. His interest and concern for all the seminarians was encouragement to us. His stamina and devotion to duty despite obvious personal indisposition was inspirational.

Many bouquets of praise and honor posthumously crown the life of Archbishop Joseph F. Rummel, however, the abiding love and respect in the hearts of those who knew him will best enshrine his memory and enrich the lives of those who keep it.



Archbishop Rummel at the dedication of a Divine Word Mission School in Davant, Louisiana. Father Leander Martin, S.V.D. (left) assists him, Msgr. Bezeu (center).



Father August Thompson shares the grief of the Knights of Columbus guard (left) and the Knight of St. Peter Clover (right).

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REFLECTIONS

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HAIL INDIA



Compiled by FRATER W. KELLEY, S.V.D.

India, the vast country of the East, is a land offering the Catholic Church and Christianity a missionary challenge comparable to the space age quest for new horizons. In the predominantly non-Christian India exists an overflowing diversity of ethnic groups, languages, scripts, cultures and religions. The Catholic Church, accepting this multiplicity, helps to bring unity in diversity through the efforts of her missionaries. This was clearly emphasized in the framework of the recent trip of Pope Paul VI to India on the occasion of the 38th International Eucharistic Congress in Bombay when he said:

"The duty immediately arises of knowing better those people with whom we come in contact by reason of the Gospel, recognizing all the good they possess, not only in their history and civilization, but also in the heritage of moral and religious values which they possess and preserve. . .

"Because universality is correlative of unity and because unity is defined in clear and unmistakable

terms by St. Paul . . . we are easily led to believe that universality . . . is uniformity."

The Church possesses this mark of universality and "indicates the ever expandable multiplicity of human forms which can become part of the unique mystical Body of Christ."

The diversity is unmistakably evident to the missionary, old and new, for it is part and parcel of the history of India. Striking contrasts are found in any part and form, from modern jet airliners to wooden-wheel carts drawn by bullocks, power produced in atomic plants to areas without power. Although India is primarily Hindu in its religious heritage, other religions exist side-by-side with it, namely the primitive religions of India's aborigine tribes, Buddhism, Mohammedanism and Christianity. With all the diversity there is a seemingly paradoxical unity in India's rich history. India possesses a deep personal and vital unity despite all appearances. She has preserved this unity throughout her history of recurring discord and strife. The Catholic Church, whose members comprise

**Pope Paul VI and Cardinal
Gracias circulate through
vast throngs prior to the
Pope's Mass at the Euchar-
istic Congress.**

only 1.53% of the total population (less than the Catholic population percentage-wise in the State of Mississippi—3.0%) has a history as rich as India's historical foundations.

History of the Church in India

Tradition has it that St. Thomas the Apostle was the first missionary to bring Christianity to India's multiple classes. By the fourth century a thriving society of Christians was to be found in the southern regions of India. This was a Syrian, not Latin, Christianity. The efforts of the missionaries were concentrated in the southern districts of India to the detriment of the northern boundaries. In one respect, then, the Church became a caste itself by refusing to expand its activities in true missionary fashion. This Syrian Church prevailed even when Hinduism attempted to destroy her.

In the 1400's the Portuguese added a new dimension to India by introducing her systematic colonial mission with its good and bad feature. The motives of the colonists were spiritual and material. The evil effects of this system were offset, to some degree, by the zealous and unselfish labors of the second great Apostle to India, St. Francis Xavier. But damage had been done to the Church, and some of the mistakes are still being felt today.

A lack of understanding between the Portuguese and the Syrian Church caused a break. The Indian Church with its own form was incompatible with the Portuguese way of thinking. For them, European Christianity was the only possible form. The break has not been repaired to this day. This lack of understanding has also hindered new efforts to Christianize the northern territory of India. Another error of the day was the assumption that European culture was the supreme culture and therefore the Church must of necessity be European. The result was an insult to the highly developed Hindu culture

and a refusal on their part to have anything to do with Christianity.

The notion of "accommodation,"¹ introduced by such men as DeNobili, DeBritto and large numbers of missionaries, met with opposition by the Church's superiors and leaders. Gradually the Church recognized and incorporated into her fibre the concept of accommodation and adaptation of Indian culture to Christianity. She is applying it today, taking over where DeNobili left off.

When the Propagation of the Faith in Rome assumed entire direction of missionary activity, a new and systematic program of evangelization began to take hold in India. This came about in the year 1886 with the establishment of an Indian Hierarchy. India was now on her way to a new era. In creating the hierarchy, Pope Leo XIII set forth the goal for India and the India missions saying, "Your own sons, O India, will bring you salvation!"

About sixty years before the Independence of India, missionary activity began to spread throughout the entire country. However, the number of missionaries and the means at their disposal were very limited. Concentration of the mission work centered upon the poor and people of the lower classes. Having less goods of this world these good people are more susceptible to Christ's Gospel. A well-balanced missionary endeavor, however, must not fail to neglect the people of higher classes.

With the advent of independence a suspended state of doubt concerning the future of Christianity remained. Hindus had drawn up the new constitution, and there was fear that Hinduism would be proclaimed a national religion. Surprisingly enough, India remained neutral in this respect and

¹ Louis J. Luzbetak, S.V.D., Ph.D., "The Church and Cultures," Techny, Illinois, 1963, p. 341. "Accommodation may be defined as the respectful, prudent, scientifically and theologically sound adjustment of the Church to the native culture in attitude, outward behavior, and practical apostolic approach."

HAIL

granted equal rights to all religions. The Catholic Church, still feeling the effects of outside pressure, moved swiftly with a tremendous drive for the conversion of all India to Christ. The Divine Word Missionaries are playing a major role in this new and energetic revitalization of mission work in India.

The Divine Word Missionaries in India

In 1932 Fathers Peter Jansen and Krzeminski were the first two Divine Word Missionaries to begin apostolic work in India. They settled and carried on their work in Indore, a city in the central section of the Nadhya state. Sixteen years later the Divine Word missions were expanded to Sambalpur on the eastern coast of India, and in the following year Bombay was chosen as a center of missionary work.

Boarding schools are a very efficient

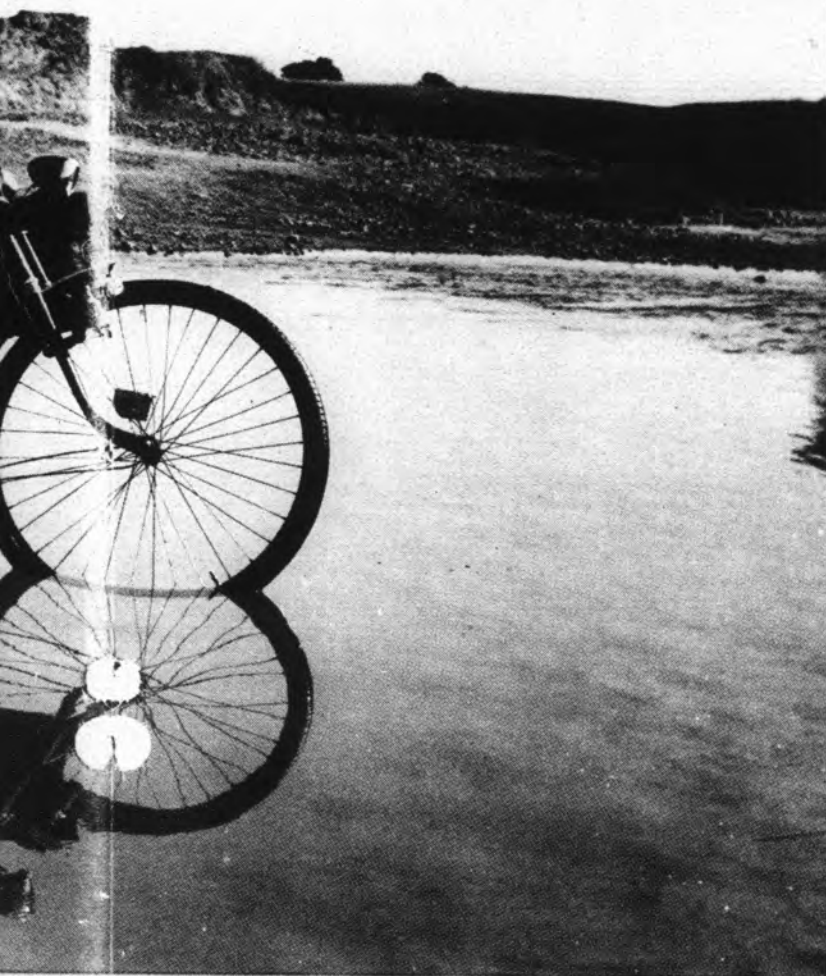


This series of photos depicts a typical missionary tour in India. The man in the photo is Father L. Wieczorek, S.V.D. The village is Karla in the state of Orissa.

INDIA

and effective way of offering Indian students a well-rounded education which will fit them to assume their place in Indian society. In the diocese of Indore there are some 9,000 students in our boarding schools. With an ever-growing amount of new applicants each year (over 1,100 in one year) new schools are constantly in demand. The greater majority of the students are non-Catholics. In the City of Indore a large economic school has been established.

In the same diocese care for the sick has required additional building programs. A new building was added to the hospital at Dhani and in the Bhilala mission construction of a dispensary has been completed. New Chapels and other buildings of a smaller nature are perpetually going up so as to be able to meet the needs of the people.



missionary tour in one of the Indian villages. The priest
age is Karla in the parish of Kesramal.



There are always new mission stations opening throughout the diocese. A social center where young women will be trained catechists and social workers is currently being built.

The Sambalpur diocese is rapidly transforming itself from a farming area to industrial centers. This has exerted a type of cultural change on the people almost overnight. The people realizing this change are making great sacrifices for their children in the educational field. Hence the main emphasis in this diocese has been on the



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educational and social work plane. Grammar schools are found at each of the main stations of the parish. Four high schools for boys and two for girls are located within the boundaries of the diocese along with a teacher's training school. In the social work realm medical help, technical training programs and Catholic Cooperative Banks benefit all.

The ties of the village-life are slowly breaking up. Individuals find they can be self-sufficient as a result of the economic and social status gained from their work in industry. This also affects their religious views. It may be impossible for laborers to attend Mass on Sunday, thus making the reception of the Sacraments difficult. Catholics, as all Indians, wrestle with the problem of birth control accentuated by a rash of propaganda.

New parishes are being opened in the southern part of the diocese because of the migration of tribal Catholics to this region. This is an aid to spreading the Faith into previously untouched sources of potential converts. But conversions are difficult and on an individualistic basis rather than on a group basis. A permeation of the Catholic Faith in the industrialization movement is of uppermost importance in the apostolic work, not however neglecting the agricultural way of life.

Seminaries have been raised to train native Indian boys for the priesthood. In 1956 a scholasticate was opened in Pooma. Today there are more than twenty-five Divine Word Indian priests. In 1950 there were no Divine Word Indian priests. The increase of vocations has been steady. Seventy boys are now in training at our mission seminaries. India stands for them and for us a harvest field waiting for space age missionaries. It is a challenge of love, love of God and Church.

Presbyterians Start Drive to Aid Divine Word Church in Mississippi



The Commission on Religion and Race of the United Presbyterian Church of New York City has sent a check for \$2,500 to the "Committee of Concern" of Jackson, Mississippi for destroyed churches there. Robert Stone, associate director of the Presbyterian commission, stated in a letter: "We wish to designate one-half of this amount for the parish hall of the Holy Rosary Roman Catholic Church in Hattiesburg. From our own experiences in Hattiesburg we have been well aware of the splendid leadership and cooperation this parish has given to the freedom movement there."

This unexpected source of help confirms the statement of Bishop James E. Walsh of Maryknoll: "One of the simplest, most obvious, and most effective ways to improve the missionary's prospects is to supply him and his cause with a lot of free advertising. Surround him with trouble, turmoil, tension, opposition, and persecution, and the man who was lost in the crowd becomes the cynosure of all eyes overnight. Lock him up and you solve one of his greatest problems, by giving him the golden chance to show in whose Divine Name he has come, and to preach with an eloquence he never knew before . . . The missionary is not a man to look for trouble, but he has seen its magic many a time, knows it is often one of the very best mediums through which to reach and help his people. He thinks that nothing, literally nothing, is too much to pay for that."

Dear Father Provincial:

This is my donation of \$_____ to boost the building fund for Father Kersten's community center. Please have the Divine Word Missionaries continue their prayers for my special intentions.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

(Send to: Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520)

Presently, an overnight visitor to St. Bartholomew's in Little Rock, Arkansas could depart thinking, "The pastor has it made." Father Lawrence Friedel, S.V.D., the pastor, is a soft spoken man, and a most obliging host. He converses easily with a blend of light humor and seriousness. Some of his tactfulness and reserve seems to stem from a natural shyness. A former teacher of Holy Scripture in the theology department at Bay St. Louis, Mississippi, one can readily appreciate the tremendous adjustment Father Friedel has made in the 8 years of his first pastoral assignment. It is no little accomplishment to uproot one's self from the established Christo-centricity of the gospels in the classroom to the actual sowing of the faith in a non-Catholic environment. Father Friedel has made the transition admirably, and one suspects with no regrets. In a chance remark (chance remarks often times are aged and primed subconsciously) he once declared, "I should have made the switch long ago."

Another reason a passing visitor will be duly impressed with St. Bartholomew's is the congregation. Father Friedel has 382 Catholics, the majority of whom seemed to be hand-picked. Anyone versed in the missionary work in the South would be overjoyed to see the recent number of converts in the parish. Too often in the past some missionaries have been contented to baptize young people with the consent of non-Catholic parents. This is understandable, for in some areas in the South a baptism of any soul was of great consolation. Nevertheless, in retrospect, many of the young people baptized in our schools graduated from Catholicism when they were graduated from our schools. There was no Catholic anchor at home. There certainly are few incentives for Christian abnegation and constraint in the total milieu in which these young people live. Let's face it, throw out Christian mortification and all it entails morally and Catholicism would flourish any place.



Legion of Mary with Fr. Friedel—no time for controversy—just work!



Kindergarten crisis in efficient hands of Mrs. Elizabeth Ward, and under solicitous eyes of Miss Cain.

(In the process we would dispense with the name Catholic too for even the name is loaded. Sooner or later some smart alec would trace us back to a hill called Calvary, to the Person who hung there, to something He once said about those who would be His followers must take up their Cross daily and follow Him. In other words, Christianity and mortification are almost syn-



Sr. Haribalda, S.Sp.S., 48 of 50 religious years in the Negro Apostolate—anybody for awards?



St. Bartholomew graduates attending integrated Catholic Boys High and Mount Saint Mary's.

onymous.) It is most heartening then to see St. Bartholomew parish sink its roots through total family conversions.

A visitor to St. Bartholomew's today will find a relative calm among parishioners. Only a year ago the parish was split on a school issue. The continuation or dissolution of the high school was the bone of contention. St. Bartholomew's high school was dissolved

with the exception of this year's graduating class of ten. Father Friedel and the parish generally are very happy with the resolution. The high school classrooms are being utilized by the grade school. The flourishing kindergarten, commandeered by Mrs. Elizabeth Ward, moved into three grade school rooms—a laudatory move considering the insufficient quarters once housing the kindergarten.

The Catholic high school youth who were desirous and applied are now enrolled at integrated Catholic Boys High in Little Rock and integrated Mount Saint Mary's under the tutelage of the Sisters of Mercy. St. Bartholomew with the assistance of the Catholic Interracial Council of Little Rock shares tuition cost of its students at Catholic High. This year's first quarter grades of the boys left much to be desired. The girls were faring better academically. The St. Bartholomew school solution is most interesting even viewed superficially. Catholic Negro parents pushed for the closing of St. Bartholomew's high school. No one will readily say that the Little Rock solution can be universally applied in each Southern diocese, but what Negro Catholic parent with any hopes for his child's Catholic higher education is not saying "Why not?"

One of the main avenues to prospective Catholic converts at St. Bartholomew's is the kindergarten. Long esteemed in the community for her organizational drive and professional pedagogical know-how, Mrs. Elizabeth Ward, parishioner and daily communicant, runs a showcase kindergarten. Now occupying 3 spacious classrooms, St. Bartholomew's kindergarten has more parent appeal than ever. Parents must deposit and collect kindergarten tots. One could envisage a Fuller brush salesman "just by chance" on the spot every day the parents called. Apart from their contact with the pastor when he imitates a salesman for the Lord, it defies the imagination to conclude what a profound influence a



New Math for new breed in new climate of new opportunities.

kindergarten child trained in grass root Catholicism does have on non-Catholic parents. Imagine, for example, the kindergarten child in the Mississippi Delta who would not begin a meal with his parents until they offered thanks. When the parents, on one occasion, tried to shame the child to obedience on some disciplinary point by a mild threat of "Daddy and Mommie won't love you unless you obey," the same child countered, "That's all right if Daddy and Mommie don't love me, God always loves me!" Talk about sowing seeds of Christian Catholic faith—kindergarten children have far reaching potential.

Caught in the eye of the high school storm were the Sisters, Servants of the Holy Spirit. They have taught at St. Bartholomew's since 1910. It is absolutely revealing how the Sisters were lumped in the old myth, "Negro, therefore inferior." Recently the Holy Spirit Sisters were highly indignant when another local community of sisters offered St. Bartholomew outmoded math textbooks on the sincere but erroneous assumption that the Negro kids were not being taught the new math. Life never ceases to interest, if one can occasionally laugh and muster the humility to pray often.

One area of the Little Rock mission trail, a young and impressionable priest might be drawn to is the apparent good he could accomplish on the predominantly Negro campus of Philander Smith College. The acting dean of students at Philander conservatively estimated that between 3 and 4 percent of the total student enrollment of approximately 600 students are Catholic. Are the majority of those Catholic students worshipping in "white" Catholic churches of Little Rock? Fr. Friedel hopes so, for few bother to affiliate themselves with St. Bartholomew's parish.

Given general religious concern of college students, a positive assumption here seems to be gratuitous. Plainly, there is need for a Newman chaplain at Philander. Retiring as is his nature, Father Friedel is the first to admit that he is not the man best qualified to meet the new breed head-on. The Catholic resolvment of the St. Bartholomew high school dilemma leads one to infer that diocesan officials in time will appoint a young diocesan priest in the role of Newman chaplain at Philander. The need is present, the time past when the Catholic apostolate to the Negro was considered only the field of "specialists".

Young and Responsible

by SISTER MARY SHARON, S.D.S.

The personal attention that Sister Nathaniel shows to each child is often the extra little something that is needed to bring the smile of confidence to an uncertain youngster.



"For a change we're really doing something. We've got a chance to act out what we've talked about all along." The earnest, freckled teenager put down an armload of books and glanced out the window at the Negro youngsters gathering on the school playground. It was 2:45, time for recess, and she was taking time out. "They say we're irresponsible, that we don't care about anyone but ourselves. But working here has made me realize that I'm needed to do a job."

Mary Johnstone was referring to her work in a summer school for Negro children. She and 26 other Catholic high school students were working as class room aides, teaching remedial reading, planning and supervising playground activities, and playing "big sister" to about 200 children of a large city parish. In their work they proved, both to themselves and to the adults connected with the program, that today's teenagers are not all irresponsible and carefree.

Mary and her friends live in the suburbs of Milwaukee, and, as a re-

sult, have little contact with the poverty and privation that exist in some of the so-called "inner core" areas downtown. They also have few opportunities to know Negroes as individuals, to form realistic attitudes regarding the question of race relations.

Last summer, however, when the Sisters of the Divine Savior began an activity program in one of the city's predominantly Negro parishes, they found ready and willing assistants among the high school students. Sister Cecilia had helped a family that needed money for the rent and a job for the father. But, when the rent had been paid, and a job found, Sister had turned her attention to the children of the neighborhood. There were few worthwhile things for them to do in the crowded neighborhood. The one playground in the area was often controlled by tough children who used foul language, and weren't above stealing and gang fighting. The parents for the most part seemed at a loss to do something about the situation. How can you keep six or eight children tied

Young and Responsible



Cassandra is sometimes very shy in beginning any kind of activity. The special interest and attention that Mary Johnstone shows her does much to bring about self-confidence.

up in the house all the time, in order to shield them from bad companions? And who can keep six or eight children in a two- or three-room home all day? And so the Sisters set up a six-week program in the parish school which, in 1963 attracted about 200 children. The attendance in 1964 was about that same number.

Shortly after lunch on Tuesdays, Wednesdays, and Thursday in summer, the youngsters of the neighborhood began to gather at the front door of St. Boniface school. Their wide eyes would peer in the windows at their teachers. Some girls inside might have been working in the first grade room, helping the sisters set up the arts and crafts project. A small black nose, pressed against the window, was often accompanied by a little voice which asked, "Sista, can I come in and help, too, please Sista?" In the sewing room

the teacher and her assistants would be going over the days lesson. Downstairs another group would be planning for the remedial reading classes. Throughout the building there was a buzzing of activity, a happy spirit of working together.

When the bell finally rang at 1:30, St. Boniface school became alive with noisy, happy children, as 200 boys and girls tumbled through the doorway, laughing, pushing, eager. They were usually dressed in their best clothes, because their mothers wanted them to look their best when they "go up there to read and all." They would scan the announcement board, where the room numbers and activity programs were listed. The sisters and their helpers would welcome the children with friendly smiles and an occasional "Whoa, Lucky, you can finish your game at recess time."

Not too many boys beyond the fifth grade level attend the summer classes, although there were many younger boys. The reason for this is that there were not the facilities for attracting older boys, not enough activities for their age group. The older girls were attracted by the sewing classes, which gave them an opportunity to use the sewing machine brought by the teacher, Sister Jane Frances. They made dolls, aprons, washable slippers, sporty belts, and small, ruffled jewelry cases. These items were proudly displayed at the open house which marked the end of the summer session.

One of the things which bring the children to school during the summer is that they really have nothing else to do. They can play in the street, or

sit on the porch, if there is a porch. But in school they can get together with their friends, can use materials which they do not have at home, can move around in freedom and share ideas with young people like themselves.

As one little fellow said, when asked why he liked summer school, "I sure don't like school, real school. But summer school is different. They like you here."

But this is summer vacation for Sherry and Mary and their friends, or at least it should be. What makes them want to spend it inside a school building? How could hot classrooms and first grade art compare with relaxing at the beach?

"When I first started coming here

The high school girls take complete charge of the playground activities, leaving the Sisters free to make necessary preparations and take care of "business" matters. "The girls do a wonderful job," said the principal, Sister Jane Frances, SDS. "I'm sure that we could not do all this without them."



Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

INTENTIONAL SECOND EXPOSURE

Young and Responsible



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But this is summer vacation for Sherry and Mary and their friends, or at least it should be. What makes them want to spend it inside a school building? How could hot classrooms and first grade art compare with relaxing at the beach?

"When I first started coming here

The high school girls take complete charge of the playground activities, leaving the Sisters free to make necessary preparations and take care of "business" matters. "The girls do a wonderful job," said the principal, Sister Jane Frances, SDS. "I'm sure that we could not do all this without them."



Young and Responsible

to help," said Mary, "it was because I wanted to fulfill the sodality requirements for apostolic activity. I was doing this, not so much because I wanted to, but because I felt I ought to. Now, I come because there's no place I'd rather go, nothing I'd rather do." The idea of apostolic activity appealed to many of the 26 girls who worked as assistants in 1964. They had often, they said, heard sermons and read articles which pointed to the necessity of living out the Christian life, of getting involved in the problems and sufferings of their fellowmen. And here, they felt, they were being given a chance to prove to themselves and to other people, that they were sincere, that they could be counted upon to accept a responsibility and to carry it out.

The high school volunteers spent one, two, three afternoons a week in the school, bending over desks, helping small black fingers in the intricacies of art projects. They helped in the religion classes and acted as assistants in the sewing program. They played "London Bridge" with crowds of laughing youngsters, and sometimes even resorted to the indignities of "Stoop Tag." It's all in the game, and for these teenagers it was often more than a game. As one girl put it, "I can't help but realize that here we're filling a need—a need in the children and a need in ourselves."

Little Gregory, for example, was constantly disrupting his religion class, by mischievous pranks, talking, and stubborn streaks. Sister was concerned that he didn't even seem to care about learning his prayers, so she asked a high school girl to give him individual help. The special attention did the trick. "He knew that he was the only one who mattered," said his helper, "and I'm sure that made the difference."

What is so terribly apostolic about helping nine-year-old Willy to master first and second grade reading vocabulary? Who can feel heroic and noble

peeling the paper off a warm crayon? Is there anything particularly thrilling about refreshments like Kool-Aid and cookies? Perhaps none of the girls can answer these questions. Perhaps they don't feel heroic as they stand in the middle of the ring in the "Farmer in the Dell." But something keeps bringing them back, week after week, and some as volunteers during the school year as well. What is it?

The personal experience of the girls is that they have often become very close to a few individuals. "As you get to know certain children," observed one girl, "you start to feel with them in a way you never could have, without an experience of this kind." Although the majority of the girls live in the suburbs and have little opportunity to meet and get to know Negroes in their home environment, their contact with the children and their parents has made it possible for them to form realistic attitudes about the very real problems many of their fellow Christians face.

Working with children who are less fortunate than they has taught the girls, many of whom come from comfortably well-to-do homes, to appreciate things that they formerly took so much for granted. It has also pointed to the necessity for action in a challenge that is being held out to all sincere Christians today.

"Until this year," said Mary Johnstone, "I never knew any Negroes. I used to talk about their hardships, and about injustice, the way everyone else did. You could talk about 'the problem' and then go away and forget the conversation. But now it's different. Now I think of individual people when I hear anything about civil rights, and this is what makes it so different."

One of Mary's best friends voiced the same sentiment when she said, "I don't think of the difference between us when I'm sitting and talking to the children. They're so much like my own brothers and sisters."

Hope, Hopefuls and Hindrances in North Little Rock

Nobody who has worked several places among the Negroes in the South contends that the same approach in the apostolate is workable from parish to parish. Such an assumption is as ludicrous as the notion, "All Negroes like watermelon." The economic opportunities for Negroes in a city, for example, determine, to a great extent, the economic and intellectual strata of a par-

private Catholic school. Quality of education must be the big drawing card of St. Augustine. As in Little Rock, St. Augustine drew the fire of the progressive Catholic interracialists. The term "inferior education" must have been bandied about in their plans for progress, for at least one mother withdrew her Catholic children from the school and enrolled them in a token



Sister Angelica, dispenser of education, qualitative and private.



Long range plans for progress, if you have the courage to hope.

ish. St. Augustine in North Little Rock, Arkansas, in contrast to St. Bartholomew in Little Rock, is a striking example of the diverse makeup of two parishes less than twenty minutes distance apart by car. While St. Bartholomew is fairly grounded family-wise after 55 years, St. Augustine is not. Some future hope might lie in the city's urban renewal plan. Many homes in the vicinity of St. Augustine have been razed. Hopefully, families with some stability will occupy the new project dwellings. Hopefully, these occupants will be able and interested enough to educate their children in a

integrated public school contending that she was "more interested in quality of education than concerned about a private education." It is regrettable that inferences were made without investigation. The Sisters of Charity (Wilmette, Illinois) are qualified educators. Patient and motivating pedagogy can do wonders for latent talent, but it cannot work miracles. St. Augustine has sent students to integrated Catholic High in Little Rock as well as young ladies to Mount St. Mary's of the Sisters of Mercy. Love of God and souls is the motivating force of the
(Continued on Page 30)

SPIRITUAL READING

by E. J. EDWARDS, S.V.D.

Dear Mom,

Young priests, like young people in general, I suppose, are highly impressionable. Perhaps, when we are a little older, when we have been "pushed around a bit" as an older priest confided to me recently, perhaps then some of the "bitterness that comes with experience (necessarily?) will set in." Only two years "out" as we say in clerical circles, (oddly enough, ex-cons use the same terminology) I must confess to having experienced a most impressive Christmas.

There was a deluge of mail from friends, old and new. There were gifts too that added so much to the joy of Christmas. I know that it is not tactful to single out gifts, but I know that our friends will not feel slighted if I mention the gifts of the children.

There was the fifty-cents J.F.K. key chain sent to me by seventh grader, Karen Baranski of Chicago. Karen and I have never met, nor have I met her parents. Karen's mom first started writing to me after ordination, I believe. Mrs. Baranski saw the picture carried by the Catholic News Service entitled, "Ordination Tears." Remember how Fr. Vincent, the photographer, caught me as I cried prior to blessing you on ordination day? I was most grateful to Karen, Mom. She thinks the world of Jack, as we all do. The gift was Karen's way of sharing a person most dear to her.

In the New Orleans parish, Mom, in which I helped out over the holidays, I received another big gift on Christmas day. It came from a kid in the

parish whom I hardly knew. Kenneth Gaines is his name. Kenneth gave me a pair of stretch socks from Kress' 5 & 10. "Chesterfield socks," they were, dark-brown with a light brown and green design in them diamond-shaped like. Kenneth apologized for not having had them gift wrapped. Tactfully he had torn the "exorbitant" price tag from the socks. When he clumsily pulled them from his pocket and muttered, "Father, I bought you a Christmas gift," he had, in his inimitable boyish way, spoken volumes to me. I hardly knew him, Mom. Oh sure I had spoken to him warmly on several occasions before, but I wondered how had I merited to receive this priceless gift. He too had given me his very best. Had he \$1,000 to spare, I think he would have given that too. I sat down with him for a while in the parlor of the rectory for a chance to talk with me was all the thanks he wanted. Boys are the darndest people, Mom. Did I make you laugh and cry through the same tears? I sat down with Kenneth, and muttered (me too), something to him about his gift being like the widow's mite in the Gospel—that he had given me all he had. Boys are the darndest people. Having enriched me more than he will ever realize, Kenneth began his Christmas financially broke.

On returning to the Seminary, Sunday, I had a few more surprises. Remember that novena-mission in honor of St. Martin de Porres that I preached out in Montevideo, Minnesota in St. Joseph's parish? Remember how the

grade school youngsters took to me, and how they all wanted my address in order to write and forward things needed in the Southern missions? Well, last night, I opened a few more Christmas letters, and my friends at St. Joseph's proved their loyalty. There was a note from Sister Mary Leoné, a School Sister of Notre Dame, who teaches eighth grade in the school and is the superior. The note simply read: "Dear Father, the children have saved the amount of the check and wish it to be used for your poor in Mississippi. Have a very blessed Christmas and a Happy New Year. Sincerely, Sister Leoné."

Wasn't that something. I guess when I'm older and "bitter" gifts like this will not cause my eyes to cloud. I'll be more experienced, hardened, or whatever they say happens to older priests—at least some. The gift from St. Joseph's left me as blithe as the year I played Santa for the kids—riding the bike home from the store and all. There was one more gift though. I had allowed this little package to sit idly by for a day or so thinking it was something I had forgotten during my stay in Little Rock, Arkansas. On opening the box, I spied a little plaster Infant in a box. His right arm had been broken in transit. There was a note dated December 18 which read: "Dear Father, The St. Bartholomew kindergarten wishes you a Merry Christmas and a Happy New Year. Under the Baby Jesus you will find a small Christmas token. Sincerely, the Kindergarten, Misses Ward and Cain."

The \$8.55 from the kindergarten just about did it, Mom. About the only thing a fellow could do was to go down to chapel. I thank God daily, Mom, for the goodness of the many generous friends of our work. Genuine friends, like ours, give so much joy to missionaries at Christmas—and Mom, know that you top the list! Blessed New Year!

Your youngest.



NOVENA to SACRED HEART

Feb. 25 - March 5

March 25 - April 12

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

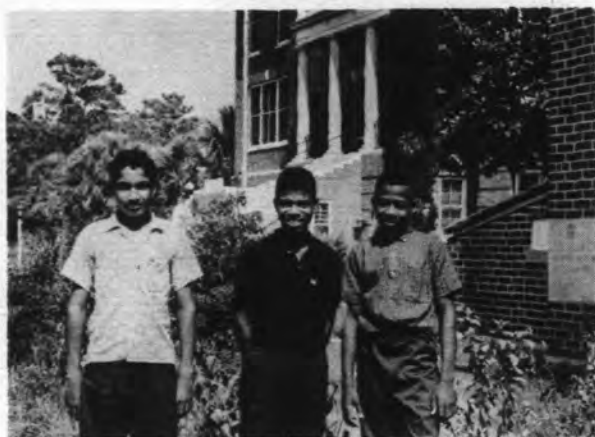
Hope, Hopefuls — (Continued from Page 27)



St. Augustine's Church—room for more



Kindergarten—coming on strong under Mrs. Gloria Anne White (right) and Mrs. Lillie Johnson (back).



Talk about hope—René Jones (left) and Larry Webster (right) Sophomore Seminarians at the Divine Word Seminary in Bay St. Louis, Miss.

Sisters of Charity. They do not realize a salary for their work in North Little Rock. For partial operating expenses they run a monthly rummage sale.

Father Louis Nau, S.V.D., former missionary to China, pastor of St. Augustine since 1955, has done a remarkable job in expanding the school plant. It is fantastic how he managed to acquire property to build his grade school. Three homes, individually owned, had to be purchased to acquire enough building space. Almost miraculously each owner sold out to the Bishop. After the erection of the school Father Nau constructed a school cafeteria. He operates it with such Wall Street efficiency as to belie his former job as treasurer in the seminary, Bay St. Louis, Mississippi. Not a half pint of milk goes unaccounted. In the persons of Mrs. Corise Gilmore and Mrs. Lillie B. Greene, workers in the school cafeteria, Fr. Nau has two highly competent cooks. Freshly baked bread is their hallmark much to the delight of the children whose appetites are ravenous. The school lunch is the primary meal of the day for most.

Presently, Father occupies a classroom as his rectory. In time he will build a new church. He feels that his people are not attracted by his present church's physical appearance. He is correct in declaring that status figures in appreciatively in some peoples' choice of Church. Father Nau doesn't intend to foster a status seeking community. He is justified in using an attractive edifice as a "come on." The Catholic Church has arrived late on the Deep South scene to fulfill the religious needs of the Negro. In Arkansas She is doing well to integrate her Catholics on every level possible. More power to the Catholic interracial leaders who are doing the prodding. As long as residential segregation is "de facto" in North Little Rock, there will be a need for Saint Augustine, Father Nau and the Sisters of Charity.

MASS INTENTIONS

GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

Dear Father: Please offer the following Mass or Masses and accept my offering of \$ _____

Name _____

Address _____

City and State _____ Zip _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.



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Rev. Editor
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Bay Saint Louis, Mississippi 39520

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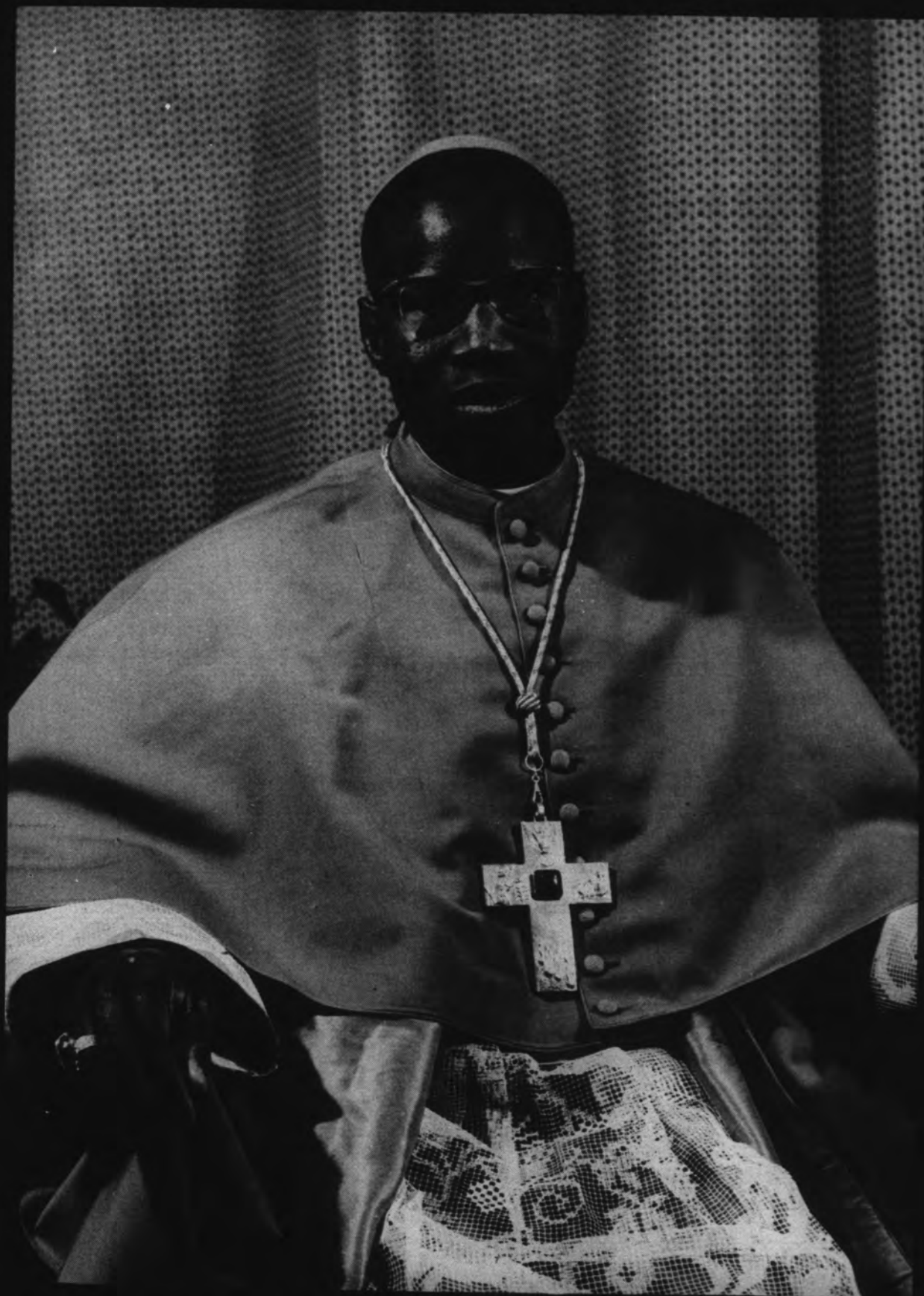
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MARCH - APRIL, 1965

25¢

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TO AMERICAN CATHOLICS
TEENAGE NEGRO SAINT**

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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COVER:

His Eminence Cardinal Paul
Zoungana of the Archdiocese
of Ougadougou, West Africa.

*"In those days
There were giants
On Earth"*

It is hard for an inexperienced missionary to assess the 25 years of one of the spiritual giants in the Negro apostolate. More so since one most vivid recollection of "the great St. Paul" (Fr. Bernard Strange classified Fr. Joseph Eckert, S.V.D.) in a graduation ceremony wherein Fr. Joseph preached nearly an hour. By olden standards I realize Father had not warmed up, but you see an hour's talk by the invited guest speaker preceded Fr. Joseph's commentary! The other vivid memories of Fr. Joseph are that of a frail and wasting body patiently waiting to be dissolved and to be with Christ.

Death mercifully arrived garbed as cardiac decompensation, Saturday, March 27 at 8:35 A.M. in Meridian, Mississippi. To insure professional medical care, Fr. Joseph, with his consent, had been transferred to St. Joseph's Hospital, March 17, from Bay St. Louis, Mississippi.

As was his request Father's body was taken to St. Anselm's, Chicago, Illinois for the funeral rites, Saturday morning, April 3. He had been pastor of St. Anselm's from June 10, 1932 until February 14, 1934. Prior to this appointment he had been pastor of St. Elizabeth's, the relocated St. Monica's. Under the pastorate of Father Eckert, known world-wide, 3,982 baptisms were administered in the above mentioned parishes in Chicago.

Fr. Joseph was buried in the cemetery of the Divine Word Seminary, St. Mary's, Techny, Illinois. Here it was as a dynamic and vigorous priest he mothered the lay retreat movement in the United States from 1917 through 1921. He also taught on the seminary staff at Techny.

Rereading Fr. Joseph's chapter, "Methods of Convert Making Among the Negroes of Chicago," in *THE WHITE HARVEST*, edited by Rev. John A. O'Brien, one realizes the depth of Rev. J. B. Tenny's esti-



FATHER JOSEPH ECKERT, S.V.D.

mation of Fr. Eckert. Fr. Tenny, Secretary of the Commission for the Catholic Missions Among the Colored People and the Indians, wrote: "He brought rare intelligence and zeal to this work, as you know. His zeal never flagged. He had all the priestly virtues. How much good he did he himself knows now as he joins I feel the glorious chorus of apostles."

Two outstanding characteristics are filtering out amid the numerous letters being received from friends of Fr. Eckert: his sterling priestly character enshrined in charity. "Be kind and charitable to all," was the third point of his retreat resolution, 1962. In his old age God gave Fr. Joseph the grace of days to re-examine a full ministry spent mostly as a leader. All leaders tend to be "exacting and firm," as an old friend described Fr. Joseph. Knowing that the honeyed spoon when issuing directives was unknown to him, Fr. Joseph could plead in a farewell revealed after his death: "Truly I can say that I tried my best (as Provincial Superior in the Southern Missions 1940-48). I know that I did make many mistakes and offended my confreres. I beg pardon."

He has been eternally judged, by an all-knowing Friend. As we pray for the repose of his soul and stumble through personal paths of sanctity may we live in such manner as to merit another tribute to Fr. Joseph: "His life and death will be held in benediction by all who love justice and equality for all God's children."

WEST AFRICA'S FIRST CARDINAL



Cardinal Paul Zoungana in procession to St. Peter's Basilica for investiture ceremonies on Feb. 25.

by CARLOS A. LEWIS, S.V.D.

On Monday morning, January 25, the bells of the cathedral of Ouagadougou (pronounced Wa-ga-du-gu) rang out for twenty minutes. The people on the streets of this West African city, capital of the Upper Volta Republic, began to ask one another: "Why are the bells ringing?" Some thought an important visitor had arrived in the city. Others, thinking that

their African Archbishop had died, became sad and fingered their rosary. (It was common knowledge that the Archbishop had left the city a week before for a period of rest in a Benedictine monastery a few miles outside the city.) It was not long before the reason for the pealing of the bells became clear: at 10:30 a.m., the Apostolic Delegate to the Upper Volta Re-

public had announced publicly that Pope Paul VI had nominated Archbishop Paul Zoungana, W.F., to the cardinalate.

Less than five years ago the cardinal was a simple priest, a member of the Society of the Missionaries of Africa ("White Fathers"). While working as the organizer and director of a Center of Social Studies and Research instituted by the Bishops, he received the news of his promotion to the office of Archbishop of Ouagadougou. On May 8, 1960, he was consecrated a bishop by Pope John XXIII in St. Peter's Basilica, Rome.

The 47-year-old prelate is the youngest member of the College of Cardinals (which, at this moment of writing, has 102 members). He was born of Catholic parents in Ouagadougou on September 3, 1917. Father Paul Zoungana was a member of the first group of local priests (3) ordained May 2, 1942, after completing theological studies at St. Peter Claver Seminary, Koumi, Upper Volta.

After six years in pastoral work Father Paul received permission from his Bishop to enter the White Fathers' missionary order (of which the Bishop himself was a member). He went to the novitiate in Algeria, North Africa, where he received the habit on September 24, 1948.

In 1949 the young Upper Voltan priest began post-graduate studies in canon law at the Gregorian University in Rome. He concluded doctoral studies in that branch, defending a thesis entitled "Matrimonial Consent among the Mossi People of Upper Volta." The next two years (1952-1954) were spent in studying sociology at the Catholic Institute of Paris.

Returning to his native country in 1954, Father Paul was named professor of canon law and sociology at the Koumi Major Seminary. A young priest, a former student of Father Paul, says: "He was a professor who took

great interest in his students. He tried to make the students keep themselves alert to current political and social problems, especially those of our country. Since there were students of different tribes in the seminary, Father Zoungana would have a member of each tribe make reports on various sociological conditions among his people."

During his professorship Father Zoungana had week-end charge of a small parish church near the seminary. Under his care the parish underwent a great spiritual change for the better.

The new cardinal speaks French perfectly, since Upper Volta Republic is a former French colony and all higher education was (and still is) conducted in French. He also has a fair mastery of Italian.

Lean and of average height, Cardinal Zoungana is of very dark complexion, unlike the many chocolate-colored inhabitants of other parts of Africa. He is a fine conversationalist and makes one feel at ease immediately.

The Archbishop of Ouagadougou can definitely be called an intellectual. He is not contented simply with providing the people with routine pastoral administration, Mass, sacraments, instruction, etc. He has been developing a program for the formation of lay leaders who, well-trained spiritually and intellectually, will be able to give witness to Christ in family life, economy, politics, education and other spheres. "Wherever possible," he says, "We must make our contribution to the plans of the government for the betterment of the people and not work in competition with the government, e.g. in regard to schools."

The new cardinal has a fine catechetical school in operation which is directed by an African priest. Located in the village of Donsé, near the capital, the school has a four-year course with some 200 students (among them many married couples) in attendance.

FIRST CARDINAL

When asked what he was doing in regard to the new liturgical changes, Cardinal Zoungana answered: "Long before the Ecumenical Council convened we have been using the vernacular in the liturgy through a commentator who would read the text in the local language while the priest read in Latin. The people also said their parts in the vernacular. Up to now we have had pilot parishes trying out the new liturgical changes. We plan to introduce the changes progressively."

The cardinal believes that the present "Kiss of Peace" in the Roman rite does not make too great an impression upon his people. "A handshake, accompanied by a bow, would be more proper," he said.

His Eminence declared that there are good relations between the Catholic and the Muslim communities of his country. Each group sends a delegation to greet the other on the occasion of their great religious feasts. A Muslim delegation came to congratulate him when his nomination to the cardinalate was announced. Relations with the Protestants (who are mostly Huguenots and still retain some distrust of the Catholic Church) are not as cordial, but there are hopes for the future.

Cardinal Zoungana is a man of utter simplicity. Says one of his priests: "He is a very simple man. He does not care for pomp. He loves the poor, and they know that they have a friend in him." (When this writer went to greet the cardinal in person here in Rome, the latter extended his hand to be kissed, but there was no ring!)

On the day when he took possession of his titular church in Rome, the Church of St. Camillus, patron of the sick, nurses, and hospitals, the cardinal said to the audience: "The example of St. Camillus will be for me a precious lesson. The cardinalatial dignity must make me become, even more than be-

fore, a support for the poor and the disinherited."

On February 25, the day of the investiture, the new cardinals celebrated Mass with the Holy Father in St. Peter's Basilica. Two of the new cardinals received extraordinarily long applause when the Pope, toward the end of the Mass, placed the red birettas on the heads of the prelates. They were Cardinals Joseph Beran, Archbishop of Prague, recently arrived from Czechoslovakia where he spent more than fifteen years in confinement because of his loyalty to the Church, and Cardinal Zoungana, second Negro cardinal of the Church.

The Archbishop of Ouagadougou is a courageous and outspoken foe of atheistic Communism. The President of Upper Volta Republic, Mr. Maurice Yameogo, a practical Catholic (he is a former minor seminarian), assisted at the investiture rites along with other high government officials of his country and of the neighboring Republic of the Niger. President Yameogo last January before an assembly honoring the newly-named cardinal said to him: "We know that materialist forces are trying (but vainly, for we believe in God) to install itself in our beautiful African continent. Certainly we have no other arms with which to combat them, to repel them, except those of faith and confidence in God. You from now on become a shield for our country; a shield—for when the Reds will come to take over our country they will find opposing them "another Red," well equipped as you are, and they will be forced to withdraw."

Long live the second Negro cardinal of Africa!

(Note: The Archdiocese of Ouagadougou has a total population of about 600,000. Of this number about 42,000 are Catholics (plus 20,000 catechumens), 300,000 are Moslems and 6,000 are Protestants. Sixty priests labor in the Archdiocese.) ■

"Deep in their hearts, Lord,



Sr. Thea, Sr. Beatina and Sr. Anthony Clare (left to right) join Fr. Luke and admirers during class break.

by CHARLES D. BURNS, S.V.D.

Father Luke Mikschl, Trinitarian missionary pastor of Holy Child Jesus Mission, Canton, Mississippi qualifies by some literary standards as a Southerner. (Home, St. Paul, Minnesota). Father Luke's gait is as hurried as the harassed Mississippi farm hand who replied to his nagging boss: "Don't rush me, Cap, there's more fair days than foul." Fr. Luke's casual conversation is as deliberate as a cagey Charles Evers being confronted by Federal Judge Cox on the N.A.A.C.P.'s "selective buying" campaign in Jackson, Mississippi. When Fr. Luke therefore declared of Sister Thea, "She is one in a thousand!" I knew that his eulogy quota for the year had been exhausted.

The Franciscan Sisters of Perpetual Adoration were willing and eager to claim the one in a thousand entry. Today Sister Thea is in the classrooms and on the playgrounds inspiring, enlightening and coaxing Negro youth to the basic realization that truly "we shall overcome one day" but not with-

out daily personal victories morally and intellectually. Sister Thea's realistic insight with regard to her students' social thinking and material aspirations adds another dimension to her teaching assets. She has written: "The Negro really is different from the white man. He has a different way of thinking, a different kind of endurance. But differences should not cause conflict; they should complement each other. And so it is wise that we do not destroy what is good in Negro culture, but develop it, harmonize it with other traditions. In this way we build a new and better way of life. What is the motto on our currency?—"*e pluribus unum*," from many comes the one great nation."

Born in Canton, Mississippi in 1937, Sister Thea attended public school until 5th grade. From 6th grade until she entered Saint Rose Convent in La Crosse, Wisconsin, August of 1953, Sister Thea attended Holy Child Jesus School in Canton. She was baptized

THEY DO BELIEVE . . . "

Catholic in 1947. Her mother converted first to Catholicism, and several years later, 1962 Dr. T. E. Bowman surprised his wife by his entry.

Leaving Mississippi temporarily was a blessing for Sister Thea. Her own social and racial concepts were broadened. She could write: "I never hated the white man because my mother wouldn't let me. She had great insight. She knew that hatred was crippling, and she let me know in no uncertain terms that it is just as bad for a Negro to be prejudiced as for a white man. Still I bore a deep mistrust. It has been effaced by time, experience, and the open-hearted generosity of the many, non-prejudiced whites with whom I have associated.

"As a ten-year-old, I had my first real meeting with people who were white—the priest and Sisters at Canton. At first I mistrusted them; but when I got to know them, I learned to love them. Ten years later, I entered a religious community in which most of the 1500 members are white. In my early years of teaching as a Sister I really got to know white children for the first time. I worked closely with them and their parents, and my attitude toward the white man was altogether changed.

"When I went back South, I still had a modicum of fear and mistrust—not for the white man in general but for the Southern white. Here in the South, I first got to know the clergy and religious who were from the South. I went to a neighboring region where there was one Sister who was from Mississippi. When I learned that she was from Mississippi, I thought, 'Let me out of here.' I was sure there was going to be trouble. However, this particular Sister was wonderful and made a special point of introducing me to all the priests and Brothers and Sisters in the area that were from the South. I learned volumes that weekend!

"Since then I have dealt with some Southern white lay people, and I have



"... true love always tends to bring people together."

Sister Thea and class perform for visiting superiors from La Crosse, Wisconsin.



"DEEP IN THEIR HEARTS, LORD,

THEY DO BELIEVE . . ."

been delighted and surprised by their attitudes. Many of them are not prejudiced. And there are many who work in their own quiet way to hasten the time when all people of all races and extractions, creeds, and beliefs can live together in harmony."

On the strength of such optimism Father Luke, Sister Thea and her community live from day to day in racially tense Canton, Mississippi. How else face the reality that the city fathers of Canton have recently denied him a building permit for a new church because the front entrance as planned leads off a white neighborhood! This is not to even raise the question why in this day of exultant "I witnessed in Selma," priests and nuns a *separate* Catholic church is needed for Negro Catholics. This scandal of Canton-style Catholicism was euphemistically lamented by Sister Thea as she lyricized: "When Anton Dvorak fashioned the intense and dramatic unity of his 'New World Symphony' he used tones that were many and different. Cannot Americans, many and different, join hands in unity, live in celestial harmony, establish a new and better world? For



Mrs. Bowman, Sr. Thea's mother, rejoices with the perpetual vow group at La Crosse, Wisconsin.

those who are members of the Church, the Mystical Body of Christ, this sharing of life is a spiritual obligation. The very word *Catholic* means *all*. Jesus loved all men—and true love always tends to bring people together."

Sr. Angelinda and a case of "pride before the fall."



BROTHERHOOD

My hosts, the Sullivans of 330 Hyde Park Avenue, Jamaica Plain, Massachusetts would not hear of my leaving Boston, the summer of 1964 without a visit to "Ole Sy" Rosenthal. "Ole Sy's" heyday as a baseball great with the Boston Red Sox was before my bubble gum-card-saying days of diamond heroes. Baseball, however, had been my dinner and supper many, many a spring and summer day. Thus, I was anxious to meet one of the greatest competitors of the game.

I thought the person of a Negro priest might cause something of a stir in "Ole Sy's" Ward in the West Roxbury, V.A. Hospital as we strode through. Lady Godiva probably would have received the same "ho hum" reaction from the mixed group in the ward. We walked past a lively card game and no player even raised an eye. I gathered so many personalities from all walks of life have beaten a straight path to "Ole Sy's" bed that his guests, distinguished and otherwise, no longer evoke surprise from his ward buddies.

It looked like "old home week" around Sy's bed. At least six family members were present. I felt like saying, "Just wanted to shake your hand, Sy," and making a quick retreat. I guess I didn't know "Ole Sy." A simple introduction by my friend, Patricia Sullivan, "Sy, this is Fr. Charlie Burns, S.V.D.," and Sy shook hands as warmly as if we had shared the outfield chores on the Sox ball club. When my friend added that I was a native Mississippian and worked in Mississippi, Sy and I became kindred souls. I had read that some Jews have a kindred feeling for Negroes principally because both races know the meaning of persecution and suffering.

That evening Sy made me understand for the first time the meaning of the word empathy. It was a wee bit embarrassing to have this big hulk of a man wondering how any man could hate his fellow man to the point of destroying him. So busy loving others and trying to foster mutual love among



"Ole Sy" and admirers at Sy Rosenthal Little League Stadium.

men, the meaning of hate had long become incomprehensible to him, if ever he knew its meaning.

Sy gravitates naturally towards organizations that are endeavoring to promote his one consuming promotion in life—the brotherhood of man. Little wonder then that on my return to Bay Saint Louis, Mississippi, Sy sent me a handsome check for our interracial and international Divine Word Seminary of St. Augustine. Sy's sincerity can be registered in the frequent notes and greetings he dashes off to me between his goodwill luncheons and sundry engagements. I can't help but detect Sy's constant physical pain that filters through his chance remarks about himself. Pain endured in a spirit of faith is the ultimate test of character. I hope "Ole Sy" will always stay in touch with me even if only through a note here and there. As long as he signs off, "Keep well, and keep the faith," I know that brotherhood week is being extended year-round by another great American!

OASIS in the City

(Ed's note) — *The following article and pictures first appeared in SEPIA magazine, January, 1965. Our sincerest thanks to the editors.*

The structural format of Central Avenue in South Los Angeles is a hodge-podge. Plainly, it benefits not from restricted zoning nor brilliant urban planning. The cacophonous mish-mashing of discordant buildings and would-be buildings literally blast the eyeballs until they ache. It is part commercial (liquor stores, second-hand shops, hot dog stands), part industrial (lumber yards, tire factories, cement dispensaries), and part residential (many of the homes aged and weather-beaten). The scene is relieved but infrequently. A fine business here. A fine church there. And, there at 11100, the Verbum Dei High School. (Translated from the Latin the school's name means "Word of God.") Discovery of Verbum Dei High in this area is much like the sight of a blooming, green oasis in a desert's midst to a human parched with a day-long need for water. It is welcome relief.

Bright, modern, new, as neat and as clean, as spic-and-span as unsmogged sunlight, Verbum Dei fairly shouts that someone in the city, in the community, cares; that all is not lost. Verbum Dei decrees a sectional rescue, an area's rejuvenation. "I've never been inside the school," a remotely-neighboring businessman confesses, "but it certainly looks beautiful from the outside. I sometimes see the kids coming out at the close of a school day. They look like they're from a different community."

Among the latest in a series of new schools constructed by the Los Angeles Archdiocese under the guidance of His Eminence, Cardinal McIntyre, Verbum Dei was completed in March, 1964, at a cost exceeding 1.5 million.

It was the first Catholic high school built in a predominantly Negro Los Angeles neighborhood. (It's enrollment, however, is about 46 per cent non-Negro).

Designed to accommodate 640 boys in college-preparatory classes, Verbum Dei offers no shop or vocational courses.

Students today — responsible leaders tomorrow thanks to the Verbum spirit.



Constructed from concrete blocks and poured concrete reinforced with steel, the school claims 6.4 acres of land for its campus and complex of four buildings, which houses sixteen classrooms, a huge laboratory section, administrative offices, a spacious library, a beautiful chapel, a multi-purpose room (auditorium, gymnasium), and shower and locker rooms.

HISTORIC SIGNIFICANCE

The historic significance of Verbum Dei extends beyond the fact that it is the first Catholic high school unit built in a predominantly Negro Los Angeles neighborhood.

Its Principal, Father Joseph A. Francis, S.V.D., who was the 35th Negro ordained as a Catholic priest in the United States, is believed to be the first Negro priest to head a Catholic high school in the entire nation.

For Father Francis, a handsome, stocky, 42-year-old native of Lafayette, Louisiana, as well as for community-conscious South Los Angeles residents, Verbum Dei is a "dream come true."

"Students, parents and residents of the area are as enthusiastic as I am about this wonderful place," Father Francis exulted shortly after the school was opened. "Our rate of absenteeism is one of the lowest in the city."

According to Father Francis, "When the school was established, community response was immediately very, very enthusiastic, especially with people who'd lived here 15 or 20 years. This is what they have wanted for a long, long time."

During the first few weeks of school at Verbum Dei last spring, community residents formed a booster club.

"People who live in the neighborhood—several non-Catholic and many who do not have children—came forward, organized the club and (they now) devote a great deal of their time



Father James Henry, S.V.D., a New Yorker, everybody's community man.

doing anything they can," Father Francis declares.

ABSENTEEISM LOW

Ninety per cent of the booster-club members don't have children at Verbum Dei. More than 50 per cent of them belong to the senior citizens' age group.

The low rate of absenteeism boasted by Father Francis is largely attributable to these vital factors:

The school, new as it is, inspires pride. Sunshiny brightness, in the choice of colors, in the best modern lighting facilities, in a near-fetish for cleanliness, inside and outside the school, virtually commands an upbeat response in the students, virtually demands from them their best.

Verbum Dei administrators work closely with parents of the students. They stress discipline and religious education.

The boys must always dress in shirts



A staff conference shapes up like "old home week" in Bay St. Louis.

and ties, must keep their shoes shined, are permitted no extreme forms of clothing.

"If a boy dresses like a gentleman," Father Francis says, "he will act like a gentleman."

Logically, Catholic boys are given preference at enrollment time, but non-Catholic boys are enrolled if they meet the standards of the school, and currently, about three per cent of the student body is non-Catholic.

Religious education is an integral part of Catholic schools. This fact is explained to the parents before students are enrolled. (In the case of non-Catholics, there is no active proselytizing, but the facts of Catholic education are made clear). The administrators rely on the parents a great deal and reciprocate their goodwill and support.

The parents should be the first to enjoy the respect Verbum Dei engenders through its strict disciplinary methods, Father Francis says. "We

stress a high degree of respect for authority."

"If parents stand behind us and support us," Father Francis explains, "that is about 95 per cent of the success in working with the boys. He continues: "We get a boy at the beginning of his adolescence. This is a difficult stage. Often the parents are confused and frightened. We work on the basis that most parents rear only one family. They don't have an opportunity to correct their mistakes. But we, as teachers, have a backlog of experience. We're able to help the boy and the parent to overcome that difficult stage. Many parents have come in to tell us how much they appreciate what we've done with, and for, their boys."

Verbum Dei works to prepare its graduates for the white-collar world, shunning the shop and vocational areas because, as Father Francis explains, "There are other schools in the area which provide this training in a very

in the City

fine manner, much more adequately than we could in the future."

A public school—the 112th Street School—is located adjacent to Verbum Dei on the south. Verbum Dei administrators and 112th Street School administrators express uniformly high praise for each other. The two schools exist, side by side, in complete harmony.

Despite strong religious tenets and strict disciplinary methods, Verbum Dei is not a "stuffy" school. It seeks the achievement of the well-rounded individual and, in this pursuit, allots due attention to physical education, sports and social activities.

Father Francis, himself a former school coach who has more recently fallen in "love" with golf, is friendly, open-faced, and obviously well qualified for his role. He possesses the ability to inspire or command respect while retaining the common touch.

SOLUTION BY REASONING

The stamp of Verbum Dei is most easily seen in the gentlemanly dress of the boys, their manliness, their erectness and alertness, their courtesy, their business-like attitude about school.

Whereas as students leaving public schools often seem to have no books, a Verbum Dei student is seldom seen without an armload. Whereas Negro public school students are often victimized by cold, inconsiderate, if not prejudiced, teachers and counselors, when Verbum Dei staffers encounter a problem, they attempt to solve it with understanding of background reasons for it.

With some students, for example, they have encountered problems in languages and reading. They are forearmed with the knowledge that the parental, or home, backgrounds of some of their students aren't up to par, that particularly in the cases of recent immigrants from the South, little or no stress has been placed on language training, that economics have ruled out proper reading habits in some homes.

Since it is a new school—Verbum Dei's operations began in temporary quarters three years ago with a freshman class of 65; it has not yet graduated a senior class—there is no great athletic record to boast about.

But Father Francis declares, "I'm
(Continued on Page 58)

Sports are a vital part of the Verbum Dei program.





Bishop Brunini anoints the hands of Fr. Boykins as Fr. Olivier follows the rite at left; Fr. Le Brun at right while Frater Gerding holds the book.

Father Aubespain gives Holy Communion to his cousin, Kruger Norman, assisted by Father Simon.



OUR NEWLY ORDAINED

Share These Blessed Moments

The DIVINE WORD MESSENGER reports 12 new Negro priests ordained for 1965. Since 1959 the figure has jumped from 91 to 159, an increase of 330%. According to our statistics there are 109 Negro religious priests and 49 Negro diocesan priests.



Father Ramon Joseph, S.V.D. flanked by Sister O.S.B. and Miss Rita Joseph, two of his 4 sisters.

ORDAINED PRIESTS

Shared Moments With You

If MESSENGER READERS are aware of an ordination of a Negro priest omitted by us please give us notification of the fact.



V.D. flanked by Sister Mary Raphael, one of his 4 sisters.



Father Wynn offers the chalice assisted by Father White.

Father Vogel assisted at the ablution by Frater Noel Borck (foreground) and student, Thaddeus Prejean.



THE NEW BREED



Fr. Aubespín, S.V.D.

REVEREND FATHER FRANCIS BORGIA AUBESPÍN, S.V.D.

Rev. Father Francis Borgia Aubespín, S.V.D., a member of St. Catherine's Parish, Opelousas, Louisiana conducted by the Holy Ghost Fathers offered his first Solemn Mass there Sunday, February 21.

Father Aubespín is the son of Mr. and Mrs. Ernest Aubespín, of Opelousas. He is the second child among two brothers and three sisters.

His elementary studies were made at Catherine Drexel Grammar School, Leonville, Louisiana, Father Aubespín's home town. High school studies were made in part at Holy Ghost in Opelousas and completed at the Divine Word Seminary of Saint Augustine's, Bay Saint Louis, Mississippi; college, St. Michael's, Conesus, New York and St. Mary's, Techny, Illinois. Philosophy and theology were completed at St. Mary's and St. Augustine's respectively.

Father Aubespín's ordination date as well as that of Fathers Boykins, Wynn and Vogel was February 13, 1965 at the Divine Word Seminary chapel, Bay St. Louis, Mississippi. His Excellency, Most Rev. Joseph B. Brunini of Natchez-Jackson was the ordaining prelate.

Father Aubespín has been assigned to Manilla, the Province of Christ the King in the Philippines.



Fr. Boykins, S.V.D.

REVEREND FATHER CHARLES BOYKINS, S.V.D.

A convert at 17 years of age, Father Charles Boykins is a member of St. James' Memorial Church, Alexandria, Louisiana. The parish is conducted by the Holy Ghost Fathers. His parents are Mr. and Mrs. Charles Boykins, Sr., who have four other sons among whom Fr. Boykins is the oldest. He received his elementary education at St. James; his high school training at the Divine Word Seminary of St. Augustine in Bay St. Louis, Mississippi; college, Conesus, New York; philosophy, St. Mary's, Techny, Illinois; and theology, St. Augustine's, Bay St. Louis, Miss. He has also attended summer sessions at Spring Hill College, Mobile, Alabama.

He offered his first Mass in St. James' Memorial Church, February 21, 1965.

Father Boykins has been assigned to Ghana, West Africa.



Fr. Burrell, S.V.D.

REVEREND LOUIS STEPHEN BURRELL, S.V.D.

Reverend Louis Stephen Burrell, S.V.D., was ordained to the priesthood at the Divine Word Seminary Chapel, Girard, Pennsylvania, January 9, 1965, by His Excellency Vincent M. Leonard, Auxiliary Bishop of Pittsburgh.

He is the son of Mr. and Mrs. Luther Burrell, of 1003 Elm Street, Franklin, Pennsylvania, Father Burrell's birthplace. Four daughters complete the Burrell family, among whom Father is the eldest.

At the age of 14 he was converted to Catholicism. He is a member of St. Patrick's Church, Franklin, Pa., where his first Solemn Mass was sung January 10. This memorable event was followed by a reception in the Dion Auditorium, Franklin, Pa.

Background for his early education was set in the public schools of Franklin; high school courses were taken at the Divine Word Seminary, Girard, Pa.; and college courses were completed at the Divine Word Seminary in Conesus, New York where he made his first vows. Philosophy and theology studies were completed at the Divine Word Seminary, Techny, Illinois where he made his final vows.

REVEREND JAMES FLANAGAN LA CHAPELLE, S.V.D.

Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith, conferred the Sacrament of Holy Orders on Father James Flanagan La Chapelle in Rome in the Divine Word International College Chapel, December 19, 1964. His parents, Mr. and Mrs. Louis La Chapelle of Raywood, Texas, a sister, Mrs. Magdalene Espree of Galena Park, and a brother, Paul of Houston attended the ordination. Other brothers are Mayo and Herman now of California, Jesse of Houston, and Robert of El Paso.

Father La Chapelle was born in Raywood, Texas in 1939. His home parish there, Sacred Heart, is conducted by the Josephite Fathers. He attended Carter G. Woodson School in Raywood from 1944 to 1951; then he entered the Divine Word Seminary at Bay St. Louis, Mississippi where he completed his high school years; he went to the Divine Word Seminary in Conesus, New York in 1955, took his first vows and completed two years college. After two years of philosophy at the Divine Word Seminary in Techny, Illinois he was called to Rome for his theological studies at the Pontifical Gregorian University, conducted by the Jesuit Fathers.



Fr. La Chapelle, S.V.D.

REVEREND FATHER RAMON ANTONIO JOSEPH, S.V.D.

Rev. Father Ramon A. Joseph, S.V.D., was born in the Republic of Panama, August 13, 1935. Both parents, Mr. Ramon Joseph, Sr. and Mrs. Lavinia (Campbell) Joseph are deceased. The cleric has one brother and four sisters. He ranks fourth among them in age. One sister is a religious, Sister Mary Raphael, O.S.B. Sister Mary Raphael is presently working towards her doctorate in English literature at Toronto University in Canada. The motherhouse of her community is in Ferdinand, Indiana.

The parish church of Rev. Fr. Joseph is staffed by the Vincentians. St. Joseph's is in Paraiso, the Republic of Panama.

Rev. Fr. Joseph's grade school education was acquired at La Boca Elementary School, La Boca, the Republic of Panama. His high school courses were followed at the Divine Word Seminary in Conesus, New York. In Conesus the young cleric's first vows were pronounced. He received his B.A. in philosophy at the Divine Word Seminary in Techny, Illinois; theology was completed in Bay Saint Louis, Mississippi. Final vows were made in the Bay, September 8, 1963.

Father Joseph was ordained by The Most Rev. John P. Cody, March 27, 1965 in St. Louis Basilica, New Orleans, La.



Fr. Joseph, S.V.D.

REVEREND FATHER GERHARD VOGEL, S.V.D.

Born in Lorraine, France, Rev. Father Gerhard Vogel received his early education there. During the German occupation of France in 1939, his family was evacuated to "Pas de Calais" in the northern part of France. They returned to Forbach in 1940. The family became refugees for the second time in 1943 and stayed for a year in Fulda Hessen, Germany. His parents, Mr. and Mrs. Oswald Vogel, then moved to Riegelsberg, Saar, Germany. Here in his mother's home town the parents still reside.

Father Vogel is the eldest of two other children, a brother and a sister. His brother Henry is a second-year novice at the Divine Word Seminary of St. Augustine's in Germany. Another relative, an uncle, is a professed religious.

The soft-spoken cleric completed his early education at Forbach, France; his secondary education at St. Wendel's Gymnasium, Saar, Germany; philosophy at St. Gabriel's Mödling, Vienna, Austria. At St. Arnold's, Westphalia, Germany, Father Vogel was assigned for a year as an assistant prefect of minor seminarians. He elected to study theology in Bay St. Louis,



Fr. Vogel, S.V.D.

THE NEW BREED

Miss. As a seminarian in this country, Father Vogel studied English at Loyola in Chicago.

Father Vogel has been assigned to the Divine Word Fathers' Southern Province, U.S.A.

REVEREND FATHER JOHN WYNN, S.V.D.



Fr. Wynn, S.V.D.

A native of Miami, Florida, Rev. Father John Wynn is a member of St. Francis Xavier Parish which is conducted by the Jesuit Fathers. He received his elementary training at St. Francis Xavier School and Holy Rosary Institute, Lafayette, Louisiana, conducted by the Divine Word Missionaries. His further studies were made at the Divine Word Seminary of Saint Augustine, Bay Saint Louis, Mississippi with the exception of college, St. Michael's, Conesus, New York and St. Mary's, Techy, Illinois, the site of his philosophical studies. Father Wynn has been studying World History at Spring Hill College, Mobile, Alabama.

His first Solemn Mass was offered Sunday, February 21 at Gesu Church, Miami, Florida.

Father Wynn's father is deceased. He has one sister and one brother. His grandparents, Mr. and Mrs. Frank Neal of Miami, nurtured his vocation.

Father Wynn has been assigned to the Divine Word Fathers' Southern Province, U.S.A.

REVEREND ULYSSES MICHAEL NICHOLAS, S.S.J.



Fr. Nicholas, S.S.J.

Reverend Ulysses Michael Nicholas, S.S.J., was ordained a priest for the Josephite Missionaries, March 27, 1965, with four other classmates at St. Louis Basilica, New Orleans. The Most Rev. Joseph Cody, D.D., was the ordaining prelate.

Father Nicholas, the son of Mr. and Mrs. Adam E. Nicholas of 120 Labbe Street, St. Martinville, Louisiana, sang his first Mass, March 28 at Notre Dame de Perpetuel Secours Church, St. Martinville, Louisiana, which is conducted by the Divine Word Fathers.

After graduating at Notre Dame elementary school and St. Augustine's Seminary high school, Bay St. Louis, Mississippi, Father Nicholas entered Epiphany Apostolic College, Newburgh, New York, conducted by the Josephite Fathers. Final studies in philosophy and theology were received at St. Joseph's Seminary, Washington, D.C., also a Josephite institution.

His Promises, first and final, were made August 2, 1959 and June 4, 1964 at Mary Immaculate Novitiate, Walden, New York and St. Joseph's Seminary, Washington, D.C. respectively.

REVEREND WILLIAM LEONARD NORVEL, S.S.J.



Fr. Norvel, S.S.J.

Reverend William Leonard Norvel, S.S.J., was ordained March 27, 1965 by the Most Reverend John P. Cody, D.D., Archbishop of New Orleans, at the Basilica of St. Louis King of France.

He offered his first Solemn Mass in St. Peter the Apostle Church, Pascagoula, Mississippi, his birth place. Rev. Raphael Maggiore, S.S.J. assisted him as archpriest; Rev. Thomas F. Sheedy, S.S.J., deacon; and Rev. Mr. J. Patrick Wilson, sub-deacon. The first Mass sermon was preached by Rev. Edward J. Lawlor, S.S.J.

St. Peter the Apostle Grammar School, conducted by the Josephite Fathers, set the background for his elementary education and undoubtedly gave the impetus for his calling to the priesthood. Part of his high school training was done at Mother of Sorrows, Biloxi, Mississippi and completed at Epiphany College, Newburgh, New York. He also graduated from college here. His philosophy and theology studies were given at St. Joseph's Seminary, Washington, D.C.

(Continued on Page 62)

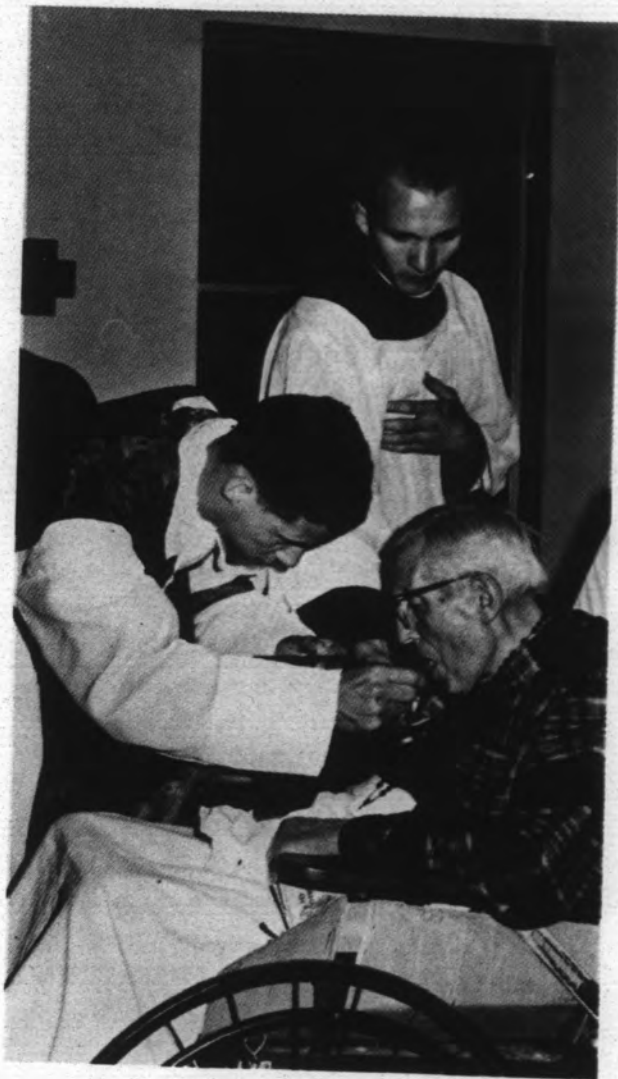
THE

Father Joseph Eckert

Scholarship Fund

Vocations to the priesthood were one of the chief concerns of Father Joseph. In honor of him who labored nearly 25 years in the Negro apostolate we would like to establish The Father Joseph Eckert Scholarship Fund for the education of priests.

His last day in the Seminary Fr. Joseph had the care of a priest for whose people he had lived and died.



----- CUT ON LINE -----

Dear Father:

Please accept my contribution of \$_____ with my prayers for the scholarship in honor of the late Father Joseph Eckert.

NAME _____

ADDRESS _____

CITY _____ ZIP _____ STATE _____

(Mail to: Father Provincial, Divine Word Missionaries, 201 Ruella Ave., Bay Saint Louis, Mississippi 39520.)

NEGRO VOCATIONS — *Challenge to*

Selma, Alabama has recently played host to lay people, rabbis, nuns, ministers and priests from all over the country. Most of this was old hat to Dr. Martin Luther King and his aides. But, as a motley group from St. Louis settled down in Brown's Chapel—starting point for voting demonstrations—for instructions on the techniques of peaceful demonstrations, Rev. Anderson, the instructor, seemed to behold a vision. "There is something unique here today," he beamed. "This is the first time in my life I have ever seen a Negro nun." Upon request, Sister Antona, a Sister of St. Mary stationed at St. Mary's infirmary in St. Louis, stood up to thunderous applause. "I'm here as a Catholic and a Negro and a nun," she volunteered. "And because I want to give witness." She managed to complete her statement before sitting down in tears amid repeated applause.

It has probably happened to many another Negro priest, Brother or Sister, as it happened to me, that someone—maybe Colored, maybe white—just wanted to stand and take a good look at the spectacle—because he had never seen the likes of it before. Such an occurrence is a symptom—a bad one. Negro priests have their problems, as you may have seen in Father Rollins Lambert's article on the Negro priest in the November, 1964 issue of *Sign* magazine. These problems stem from their not being accepted by and large on an equal footing with their white counterparts. This, again, is a bad symptom, and one which is closely connected with the other symptom of scarcity.

Amazingly enough, some people feel a bit complacent about the present status of Negro vocations. Father Earle Newman, S.S.J. writes in the correspondence section of *Sign* magazine, January, 1965: "But it is true, also, that there are very, very few Negro Catholics in the United States and that there really isn't all that much lack of proportion between the number of Ne-

gro priests and religious to the total number of Negro Catholics." This observation is not without merit, since there are less than 800,000 Negro Catholics from a total Negro population of an estimated 20 million. However, the argument has some built-in fallacies: 1) It is entirely too easy to have a proportion between the number of Negro Catholics and priests precisely because the Catholics are few. In reducing this argument to absurdity, how would it sound were there but 100,000 Negro Catholics and 20 Negro priests? The proportion is still there, but the real fault lies in the lack of substantial conversions 100 years after the Emancipation Proclamation. 2) Since when does the Church work according to proportions? There is no quota for priest, Brothers and Sisters. The more there are, the better for the spread of God's Kingdom. 3) The real crime is the non-exploitation of the Negro potential. In the same letter quoted above, Father Newman continues: "And we can't go by 'what might have been if things had been different'." This statement is also inaccurate. In a question so important as the work of the Church, we not only may but *must* inquire why things did not go nearly so well as they could have. Therefore, this question is valid: Since there is a number of Negro priests proportionate to the population of Negro Catholics, how much greater could and should be the number of both but for very unchristian discrimination without *and* within the Church? Evidently, if the Negro has responded so well to the divine call in the face of such disinterest, opposition and outright rejection, he must be a rich source of vocations, perhaps proportionately richer than other segments of the population. The fact that about ten per cent of all converts in the United States are Negroes each year only supports this argument. Why, then, be complacent about proportions?

Back in 1947, the then Brooklyn Dodgers astounded the baseball world

and confounded all critics by unleashing the talented, fiery Jackie Robinson. In his train there eventually followed an incomparable Willie Mays, an imitable Jimmie Brown and do-it-all Oscar Robertson. The world of boxing and music had already made their moves years before. Such racial barriers have been cracked mainly because the Negro is worth money; he is a great performer. In fact, he almost dominates certain sports. There was even a time when the Negro did not have the "privilege" of dying in battle side by side with his white oppressors. The armed forces soon learned his value. The Negro has played second fiddle in education because he was ignorant—if you can think of anything more absurd! It has been a vicious cycle of being ignorant, being despised because of his ignorance, being left in deeper ignorance because he is despised. The scientific world has come to realize that there can be more like Dr. George Washington Carver, while the academic world remembers its Booker T. Washington.

While all these "worldly" organizations were recognizing and exploiting the wonderful potential of the Negro, Christianity was, and to some extent still is, following a course which is incredibly unchristian. No less unbelievable is the waste of man power and money, the duplication inherent in "separate but equal," not to mention the hatred and undoubtedly the loss of souls resulting from this unchristian course of belief, word and action. The Church, in the recent words of a Negro leader, is determined to be a tail light in the whole question of racial equality, whereas she should be in the van of every moral question and movement.

Here it is that we find more than mere symptoms. This is the problem at grassroots level. The scarcity of Negro vocations and the non-acceptance attitude of so many white Catholics are symptomatic of this deeper evil of intolerance and the lack of

proper leadership to erase it. The burden of responsibility, then, falls not so much on the layman as on certain religious who do not want Colored applicants. The burden, moreover, falls on those religious who on accepting Negro candidates assign them to posts which are more academic than pastoral, hidden rather than posts involving Negro priests in the mainstream of religious and civic life. The burden falls on the priests who sometimes even refuse entry to their rectory, and most of all on those bishops and superiors who did not have the moral conviction and/or courage to re-educate their white subjects and to pursue Negro vocations to the priesthood, Brotherhood and Sisterhood.

A metropolitan area like Detroit has only 2 Negro priests to my knowledge. Negro-rich Chicago Archdiocese has approximately six Negro priests and, at this time, not one Negro in its major seminary. Why is it then that certain small towns in Louisiana have as many as four or five Negro priests, and these almost exclusively Divine Word Fathers. Why can a diocese like Natchez-Jackson in Mississippi, which is barely over three per cent Catholic, boast more Negro priests (nine) than the teeming Archdiocese of Chicago which is over forty percent Catholic. It is no accident that one-third of all American Negro priests are alumni of the Divine Word Seminary of St. Augustine at Bay St. Louis, Mississippi, 62 of the 159 Negro priests ordained. Nor is it accidental that 24 of the remainder began their studies there. Why is this.

There was a time—not too many years ago—when the thought of the priesthood, Brotherhood or Sisterhood hardly crossed the mind of a Negro. It was about ten years ago that a middle-aged man told me: "I would have become a priest too if I had known that such a thing was possible for a Negro." But these things were practically out of reach because hardly

(Continued on Page 59)

SPIRITUAL READING

by E. J. EDWARDS, S.V.D.



(Ed's note) — *The Jan.- Feb. article was mine and not Father Edward's. His name was given by mistake.*

The priest, just before the Secret of the Mass, says: "Pray, brethren, that my sacrifice and yours may become acceptable to God the Father Almighty."

The sacrifice of the Mass is the sacrifice of Christ on the cross, renewed in an unbloody manner. But it is not just His sacrifice, it is also our sacrifice, the sacrifice of priest and people alike. By our presence at it, by uniting ourselves to our Lord, it becomes the sacrifice of the entire Christ, the Head, our Lord, and all His members, priest and people.

During the Mass we unite ourselves to our Head, we are one with our Lord as He renews His supreme act of redemption by dying on the cross.

For the time of the Mass we have been one with Him, accepting the design of God for our saving and healing, sharing in it. But it does not end when the Mass ends. We are prone to walk away from Mass as if from a duty accomplished, a finished fact. We shouldn't walk away from the Mass, but walk away *with* the Mass. The sacrifice of the Cross is a continuing action. It is not just that it is always

going on, in some part of the world, from the rising of the sun and until the going down of the same, but it is meant to be going on in us, by means of us, by our bringing the sacrifice of the cross into our daily lives.

The first Christians viewed the Cross always in the light of the Resurrection. This is the right way to view it. It was our Lord's own way. Whenever He spoke of His sufferings and death, whenever He foretold the crucifixion, He always ended it with "and the third day He shall rise again." It is with that attitude we should view the Cross: a dark hallway leading to a bright room, a brief sorrow that will be changed into eternal joy. That is our faith, that if we die with Him, we will also rise with Him; that is our hope, that if we walk the way He walked His strength will be given us; that is our love, that what He wills we will, that in giving all to Him He gives all of Himself to us.

What does that mean practically? How carry that out in our daily lives? How make the Mass truly to be our sacrifice?

The Mass is an expression of our Lord's life, His whole life, not just the final act on Calvary. He died many times before His death on Calvary. He carried the cross, daily, for many years

before the final way of the cross. During the years at Nazareth there was a Cross of obedience and hard work and silence, of seeming uselessness and unimportance. During His public life He carried the cross of the continuous contradiction, the malicious opposition of the Pharisees, the dullness of mind of His chosen apostles, the noise and fickleness of the crowds, their failure to understand God's design for their salvation and healing.

He was crucified many times, daily, before the Romans crucified Him on Calvary. They but did physically, dramatically, what has been done to Him spiritually, hiddenly all the years of His life.

The Mass is a renewal of that sacrifice of the cross, an expression of His life. If the Mass is to be our sacrifice of the cross, then it is to be an expression of our lives. And our lives are to be an expression of the Mass.

By that I mean we are to carry the Mass into our lives. At the Mass, we are one with Christ in the sacrifice of the cross, and by that oneness with Him we accept in advance whatever God wills or permits for us to have of the cross during this day.

What is the cross? What is my cross? Whatever crosses me. Usually we think of the cross in terms of something spectacular, dramatic — a crippling disease, a tragic death, a disastrous failure. But it need not be. Every day has its own cross. And each of them is a chance to open wide our hearts in faith and hope and love and take that cross, that trial with patience, with endurance, without complaining with gratitude for God, and with surrender to His designs.

In that way we "fill up the sufferings of Christ." In that way we apply Christ's redemption and healing to our own selves and also to others. In that way we live the Mass, we carry our cross daily, looking beyond the present trial to the future victory, and the assurance that our sorrow shall be turned to joy.



NOVENA to SACRED HEART

April 29 - May 7

May 27 - June 4

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

.....

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Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

OASIS in the City

(Continued from Page 47)

certain we're going to give the Catholic League a run for its money."

Verbum Dei also bids fair to develop its quota of independent thinkers. The school newspaper indicates that no reins are attached to the students' American right of free speech.

In an issue of "The Word," Sophomore John Gonzales wrote:

"As I go through the world day by day, reviewing old adventures, conquering new ones, meeting new problems, solving old ones, enduring trials and tribulations, I am confronted with my biggest problem . . . school.

"Webster defines it as a 'place of instruction' or 'a group of fish swimming together.'

"I prefer the latter.

"We are like a group of fish swimming around from class to class.

"As for the teachers, half of the time, they don't know what they are lecturing about or even what next to try to teach us . . ."

Gonzales' article, quoted here in part, was selected by his English teacher for publication in the school paper!

Among 20 million American Negroes, there are approximately, 747,598 Catholics.

There are 159 Negro priests, 62 of them members of Father Francis' order, the Divine Word Missionaries.

Observing the fact that there has been a "big increase" in interest in study for the priesthood by young Negro boys in recent years, Father Francis said:

"It is really quite incredible that, in 1950, I was the 35th Negro to be ordained in this country but, today, there are 159 of us."

Father Francis was born in an area which claims the largest percentage of Negro Catholics in the United States.

He was one of five children. His Father is a barber in Lafayette, La.

"To this day," Father Francis has said, "dad has never owned a car. Instead, he has spent what spare money he had making sure his children made it through college."

INFLUENCED BY FRIEND

In addition to the normal interest in Catholicism inspired by its prominence in the everyday life of his hometown, Father Francis was strongly influenced toward the priesthood by a family friend, Father Anthony Burgess, S.V.D. and other priests in his parish.

"They impressed me highly," Father Francis recalls. "The priesthood seemed to be something wonderful, so I decided I wanted to be a priest."

He attended the parochial elementary school in Lafayette and entered the Seminary of the Divine Word Fathers in Bay St. Louis, Mississippi in 1936.

He pursued college courses at St. Mary's Seminary in Techy, Illinois. His philosophy and theology were completed in Bay St. Louis, Mississippi where he was ordained in 1950.

Father Francis then spent one year as an instructor at the Seminary in Bay St. Louis. Subsequently, he received his Master's degree from Catholic University of America in Washington, D.C., and also attended Xavier, Mt. St. Mary's College and Loyola University. The latter two schools are located in Los Angeles.

In 1952, he was appointed assistant director of the Holy Rosary Institute in Lafayette, where he remained for seven years.

In 1960, he was made administrator of a parish in Austin, Texas. From there, he was assigned as an instructor at predominantly-white Pius X High School in the Los Angeles suburb of Downey. Two years later, he was named principal of Verbum Dei.

And this was historical. ■

NEGRO VOCATIONS *(Continued from Page 55)*

anyone wanted the Negro aspirant. As a result institutions such as the Sisters of the Holy Family and the Oblates of Providence came into being. True, beginning with Father Augustus Tolton and then Father Charles Randolph Uncles just before the turn of the century, a Negro priest was ordained here and there, the Josephite Fathers numbering about eight of them. Nevertheless, there was no concerted drive for Negro vocations in any diocese or in any religious congregation until a few German Divine Word Missionaries set up a rudimentary seminary in Greenville, Mississippi in 1920. Transferred to Bay St. Louis, Mississippi, a few years later, 1923, Saint Augustine Seminary became directly responsible over the years for at least half of the U.S. Negro priests, as the above-quoted figures clearly indicate. Such a seminary was not an ideal solution, but one simply dictated by force of circumstances. Happily, this phase is now past, and St. Augustine's is far more than a desegregated seminary. It is literally international.

In recent years many closed doors have been thrown open in dioceses and religious congregations. Still Negro vocations, though maintaining a "proportionate" step with the Negro Catholic population, are lagging far behind their potential. Who is to blame? Where there still is open hostility and coldness, it is obvious "who" is to blame. Where there is plain apathy, the blame seems to fall back on a lack of leadership. Ecclesiastical superiors from top to bottom must be made to understand that Negro vocations, for the most part, do not just come; they must be pursued. Or does it stagger the imagination to picture a white vocation recruiter knocking on the doors of Negro homes? Does it offend "Catholic" sensibilities to imagine an occasional Negroid face used on vocational posters of priests or congregations not primarily engaged in the Negro apostolate?

Many white vocation recruiters are

not orientated to recruiting Negro youth. They know that vocations are possible among Negroes, for they have heard of some or seen an occasional picture of one. Their personal contact with Negroes has been almost nil. For the most part association with Negroes has always been on an impersonal basis, a sales clerk, a waiter, the performer who spoiled a color slide. Scarcely have they met articulate Negro Catholics. The entire interview with a Negro prospect portends such a cultural shock that it is easy to "catch this one if time allows." At best the vocation beat is trying and often the task seems thankless. Vocation recruiters are not apt to add to their burdens. Unless they make a definite effort to "get at least one Negro vocation this year," as they are apt to set quotas for themselves as goads, Negro vocations are just going to happen along. In other words, the Negro applicant must carry all the initiative from inquiry to professional chair.

Undoubtedly, many a vocation recruiter tries to project himself in a priestly candidate. He thereby leaves little or no room for a radically different type of person. He leaves little for the natural evolution of character and talent over the years or for the gentle but powerful operation of the grace of God. This whole approach is not at all Catholic, but something less than provincial or even parochial.

Even priests and religious who have made it their special work to bring the faith to the Negroes in America have failed almost dismally in this very point until recent times. This is hardly the day however for permissivism characterized by such dire statements as "the Catholic Church missed its opportunity for mass conversions of the American Negro," or "Negro youth cannot identify with white priests so let's found a Negro order of priests." Such statements underestimate the spirituality of the Negro. He is capable of forgiving and embracing a redeemed

(Continued on Page 61)



Saint Kizito

TEENAGE NEGRO SAINT

By CARLOS A. LEWIS, S.V.D.

Twenty-two African martyrs were raised to the rank of Saints of the Catholic Church by Pope Paul VI in colorful ceremonies held in St. Peter's Basilica, Rome, on October 18, 1964. They made the supreme sacrifice of their lives for the virtues of faith and chastity between 1885 and 1887.

The youngest of these martyrs was Kizito, a handsome and cheerful lad of about 14 years of age. He was a page of the court of the African King Mwanga who ruled the kingdom of Buganda (now a province of Independent Uganda). Kizito's main task consisted in running little errands.

Mwanga, a high-strung, erratic character, was addicted to homosexuality, a vice quite unknown in Buganda, but which the king practiced through the influence of foreign Muslims (Arabs). He tried to lure Kizito (as well as other young pages) to commit impure acts, but the boy—then about 13—even though a catechumen, bravely resisted. He was protected and counseled by older Christian youths of the court who were also destined for martyrdom.

Kizito, realizing that he could be slain anytime by the king, constantly begged Father Simeon Lourdel, head

of the newly-founded White Fathers' mission, to baptize him. Each time Father Lourdel gently refused the lad's wish, saying that he was too young to know what he wanted and that he needed more instruction.

The boy once stayed an entire night in the mission hut, saying that he would not leave until a date was set for his baptism. On another occasion, Father Lourdel got rid of Kizito (who was somewhat small for his age) simply by lifting him up and putting him outside through a low window of the mission hut.

Charles Lwanga, 25, who was head page of the court of the audience hall and a catechist, baptized Kizito, along with other pages who were also catechumens, on May 26, 1886, the day of the general arrest of the Christian pages. During the "trial" before the king, the young Christians professed their readiness to serve him faithfully at all times, but declared they would never renounce their Christian religion. Condemned to death the prisoners were led from the king's court bound together with cords tied around their wrists and necks.

Father Lourdel, who saw them

emerge from the court, wrote: "They were bound so tightly that they could scarcely walk and kept knocking against one another. I saw little Kizito laughing at the odd situation. He looked as happy as if he were at play with his friends..."

The group of thirteen, including St. Charles Lwanga, were burned to death on June 3, 1886 at Namugongo. One was already dead (by clubbing) when his body was placed on the pyre.

About thirteen heroic Protestants (Anglican) boys and young men were also burned to death for their faith in Christ at Namugongo at the same time.

St. Kizito, Negro early teenager, would be a fine patron for Catholic youngsters anywhere, especially for altarboys and grade school students. It is evident that his patronage should find special welcome in parishes dedicated to the Negro Apostolate, both in the United States and abroad. His statue should grace those places frequent-

ed by youth, like classrooms, school corridors and courtyards, recreation rooms and libraries, not to mention churches (which ought to be dedicated to him, as well as to his other martyr-companions). It would constantly proclaim to our Catholic boys (and girls) the message of St. Kizito: **DEATH RATHER THAN SIN!** It would also remind *all* Catholics that sanctity is the prerogative of no particular race or nation or age-group.*

**Note: The statue of St. Kizito which accompanies this article was designed by Mrs. Olga Busiri-Vici and sculptured by Professor Aldo Ricci, both of Rome. It is 50 inches tall and weighs 40 pounds. Made of synthetic (unbreakable) resin, it costs \$160.00 (shipping expenses not included) and may be ordered directly from ARTE SACRA FRANCESCO ROSA, Corso Vittorio Emanuele, 239 — Rome, Italy. Readers interested in securing more data on the Uganda martyrs should consult the book African Holocaust by Father F. J. Faupel, 1962 (T. J. Kennedy & Sons, 12 Barclay Street, New York, N.Y. 10008). It is obtainable through most Catholic book stores.*

Negro Vocations

(Continued from Page 59)

American Catholic Church, and in large numbers. Certainly, the majority of priests and Sisters who participated in the march to Montgomery will not be indifferent to the Negro sales-clerk or waiter again. Henceforth Selmanite shutter bugs of Negro entertainers will remember to open up another stop or use a flash! How many of the footsore Selma participants must have scanned diocesan and secular news media to see if perchance their witness had been recorded for posterity — at least an honorable mention. They marched and chanted, "We shall overcome" with Negroes, mostly non-Catholic, whom they shall never see again. Don't they want to extend the spiritual freedom enjoyed by Catholics to Negroes as well as the civic

freedom of which the right to vote is fundamental. One guaranteed "come on" toward offering Negroes the freedoms of Catholicism is the person of a Negro priest who has been completely overcome by the love of Christ. In South Chicago, East Pittsburg, South Los Angeles, you name the Negro area in your city, there are scores of Negro brothers, many of them Catholic. The redeemed Selmanites and vicarious well-wishers should inquire of their parish priests, Sisters, Serra members, of themselves, "What can I do to foster vocations among the Negro Catholics at home now that—to paraphrase the Negro woman who participated in the historical boycott of Montgomery buses — "Your feet is tired, but your soul is rested."

THE NEW BREED—(Continued)



Fr. Honore'

REVEREND THOMAS FRANCIS HONORE, S.S.J.

The Josephite Fathers also claim Father Thomas Francis Honore, who was ordained in the Basilica of St. Louis King of France, March 27, 1965. His Excellency, Archbishop John P. Cody, D.D., was the ordaining prelate.

Father Honore's education began in his home parish, St. Francis Xavier, and his high school courses were divided equally between St. Francis Xavier Catholic High School, Baton Rouge and Epiphany Apostolic College, New Bourgh, New York. The latter institution also formed the background for his college days. His education was completed with the study of philosophy and theology at St. Joseph's Seminary and Catholic University, Washington, D.C. Before completing his seminary training Father Honore studied in summer schools at St. Michael's College, Winooski, Vt.; St. Bonaventure's University, Olean, New York; and Assumption College, Worcester, Mass.



Fr. Moore

REVEREND VERNON PALMER MOORE, S.S.J.

Reverend Vernon P. Moore, S.S.J., the seventh child of nine children, born to Mr. and Mrs. Erwin Moore of 607 South Warren Street, Mobile, Alabama, was ordained to the priesthood, March 27, 1965 at St. Louis Basilica, New Orleans by the Most Reverend John Cody, D.D., Archbishop of New Orleans.

He returned to his native town, Mobile, to sing his first Mass at St. Peter Claver Church the day after ordination.

His elementary education was started at Emerson public school, one to fourth grade and completed at St. Peter Claver; he finished one year high school at Immaculate Heart of Mary, Mobile, and began his seminary training in the Epiphany Apostolic High School in Newburgh, New York. After taking his college course at Epiphany College, Newburgh, he was sent to St. Joseph's Seminary, Washington, D.C. for philosophy and theology.



Fr. Scott

REVEREND LEONARD G. SCOTT

Father Leonard G. Scott was ordained to the priesthood in Rome in the Chapel of the Pontifical Urban University by Cardinal Gregory Peter Agagianian, December 19, 1964. He sang his first Solemn Mass, December 20, in the Chapel of the Sisters of Our Lady of the Cenacle, Rome.

The newly ordained priest attended Immaculate Conception Grammar School in Bridgeton. Subsequent studies were made at Mother of the Savior Seminary, Blackwood, New Jersey—six years; Our Lady of the Angels Seminary, Niagara University, New York—two years philosophy; and Pontifical Urban University, Rome—four years theology. At the end of the current school year Father Scott will receive the degree of licentate (M.A.) in theology.

Father Scott was ordained for the Camden Diocese which is headed by the Most Rev. Celestine Damiano, Archbishop of Camden.



Fr. Evans

REVEREND THOMAS EVANS

Most Reverend Celestine J. Damiano, Archbishop of Camden, New Jersey, will ordain Reverend Eldridge Thomas Evans for the Camden Diocese May 22, 1965. The ordination will take place at the Immaculate Conception Cathedral in Camden.

The next day, May 23, Father Evans will offer his first Mass at St. Bartholomew Church, Camden, his home parish.

He attended grade school at St. Bartholomew; high school at St. Thomas Seminary, Bloomfield, Connecticut; and college at Mother of Savior Seminary, Blackwood, New Jersey. He then entered Our Lady of Angels Seminary, Albany, New York, for his studies in philosophy and theology.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

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PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

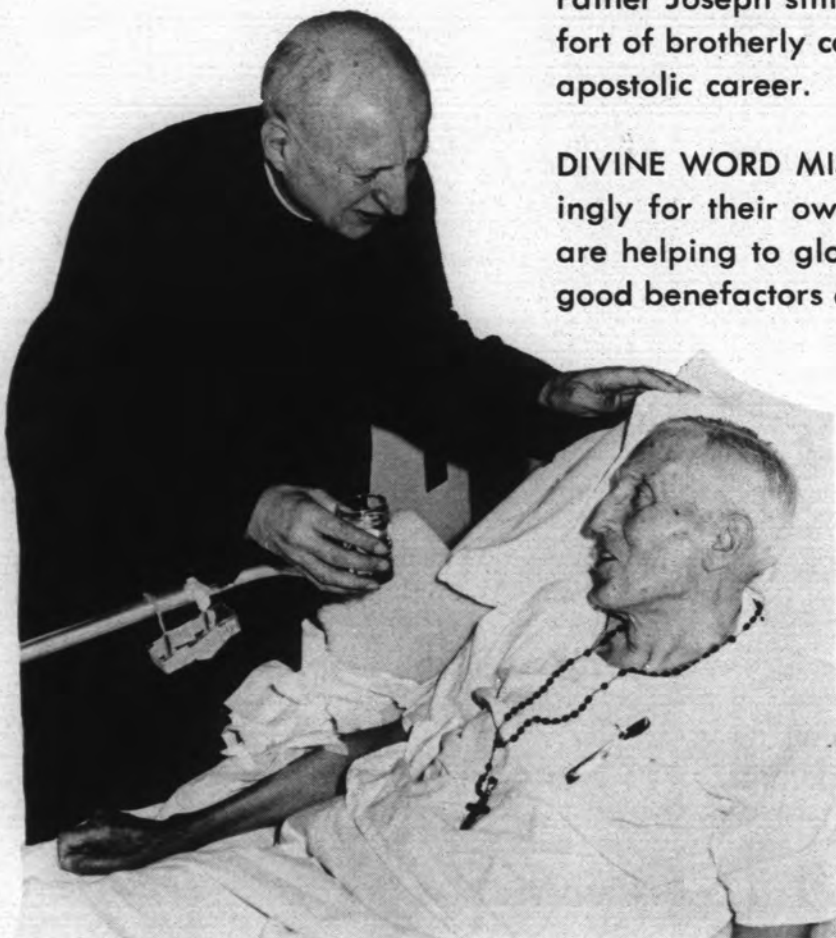
Dear Father: Please offer the following Mass or Masses and accept my offering of \$ _____

Name _____

Address _____

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.



A few days before his death at the age of 81 Father Joseph still enjoyed the security and comfort of brotherly care at the end of his wonderful apostolic career.

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DIVINE WORD **Messenger**

MAY-JUNE, 1965



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zip code number). Allow the
usual 5 weeks for change-over.

COVER COMMENT: *Against the tragic background of America's social renewal the sculptured Negro mother and lynched son of Richmond Barthé, Negro artist of Bay St. Louis, Miss., qualify strikingly as a Madonna with whom Negroes can identify. Those who seek justice must suffer. Jesus and Mary did. Those who seek justice in race relations in an environment of ignorance and bigotry will suffer. In Barthé's work I see Mrs. Myrlie Evers kneeling over the blood stained body of Medgar; I see the shocked face of Mrs. O'Neal Moore, wife of the slain Negro deputy in Bogalusa, La. I can identify Barthé's lynched son with young men like Schwerner, Chaney and Goodman. But we gratefully look past the Calvarys of the Civil Rights Movement and "face the rising sun of our new day begun." President Johnson reminded us recently at Howard University: "There is no single easy answer . . . Jobs are part of the answer . . . (A) decent home in decent surroundings and a chance to learn . . . are part of the answer. Welfare and social programs . . . are part of the answer . . . An understanding heart by all Americans is another part of the answer . . ."*

CHARLES D. BURNS, S.V.D., Editor

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BLACK MADONNAS

Throughout the Catholic world today we find many dusky images—sculptures and paintings—of the Blessed Virgin (often called “Black Madonnas”) venerated by the faithful. Reliable estimates place the number of these images as high as 200. The shrines housing these Madonnas are great centers of pilgrimage.

Some of these Madonnas have been venerated for nearly a thousand years. The artists who fashioned them are unknown. “Pious legends” surround the origin of not a few of them. One thing is certain: Our Lady has manifested her approval of these devotions by lavishing her favors—often in an astonishing manner—upon those who have invoked her at these shrines or under their titles (from afar).

In passing, we might make reference to the image of Our Lady of Guadalupe of Mexico. Here the Virgin is represented as a copper-colored Indian maiden. If the quite credible story of the miraculous origin of this image is true, then we have Our Lady herself proving that she (like God himself—Acts 10, 34) is no respecter of persons, regardless of their race or social position. (In 1531, the image was miraculously impressed on the apron-like garment of Juan Diego, a simple Indian.) A visit to Mexico would reveal to the pilgrim the great devotion of the Catholics of Mexico (without distinction of race or social class) to Our Lady as represented by this Indian maiden.

Most of the ancient Black Madonnas show Caucasian features. The statues or paintings are dark for one or the other of the following reasons: the original material from which they were made may have been of dark hue; or it may have become black because of later chemical changes occurring in it; or the soot from countless candles may have darkened it over the centuries; or, finally, because at a later date the images (in this case, the statues) may have been painted black intentionally.

Because of the lack of space, we present in this issue of *DIVINE WORD MESSENGER* very brief sketches and photographs of only five Black Madonnas. Of seven others we present only the photographs with a few lines of description. To round out the brief resumé,

(Continued on Page 86)

THE MESSAGE

by
Father
Carlos A. Lewis
S.V.D.



Our Lady of
MONTSERRAT
Spain

One of Spain's greatest Marian shrines is that of Our Lady of Montserrat on the craggy mountain of Montserrat, near Barcelona. Each year about a million pilgrims ascend the mountain.

The image of the Virgin and Child has been venerated here for almost a thousand years. It was made around the latter part of the eleventh century by an unknown sculptor. Carved in wood, the image measures a little over three feet in height.

The present church, which is part of the Benedictine monastery founded by Abbot Oliva about 1025, was consecrated in 1952.

Various saints have come to pay homage to this Madonna: St. Vincent Ferrer, St. Peter Claver, St. Francis Borgia, St. Ignatius Loyola, St. Joseph Calasanz, St. Peter Nolasco, St. John Matha and St. Benedict Labre, to mention a few.

The statue gradually became black because of the soot from countless votive candles. The Spaniards fondly call it "La Moreneta" (little Black Madonna).

Pope Leo XIII proclaimed Our Lady of Montserrat principal patroness of Catalonia, approved the canonical crowning of the image, and granted the rank of minor basilica to the church.

The feast of Our Lady of Montserrat falls on April 27.



Our Lady of

THE HERMITS

Einsiedeln, Switzerland

The Benedictine abbey of Einsiedeln, Switzerland was founded over a thousand years ago. Saint Eberhard, who was its first abbot, began its construction in the year 934. One hundred years earlier, St. Meinrad, a hermit, lived in the same vicinity. A well-founded tradition says that the famous Chapel of Our Lady stands over the exact spot occupied at one time by the austere cell of the hermit. Over the centuries the abbey has been a seat of prayer and culture from which went forth countless monks as heralds of Christianity and civilization.

The Madonna Chapel, now richly embellished, is situated near the end of the center aisle, opposite the main door of the abbey church. The statue of Our Lady and Child dates back to the middle of the fifteenth century. Carved in wood and almost four feet in height, it is the work of an unknown artist of the surrounding region. The patroness of Savoy, France, Our Lady of Myans, resembles the Einsiedeln Madonna in her clearcut features. The image was originally of a light flesh color, but gradually the faces and hands of the Madonna and Child took on a dark hue caused by the smoke wafting upwards from the candles throughout the centuries. (Now, as in the past, the

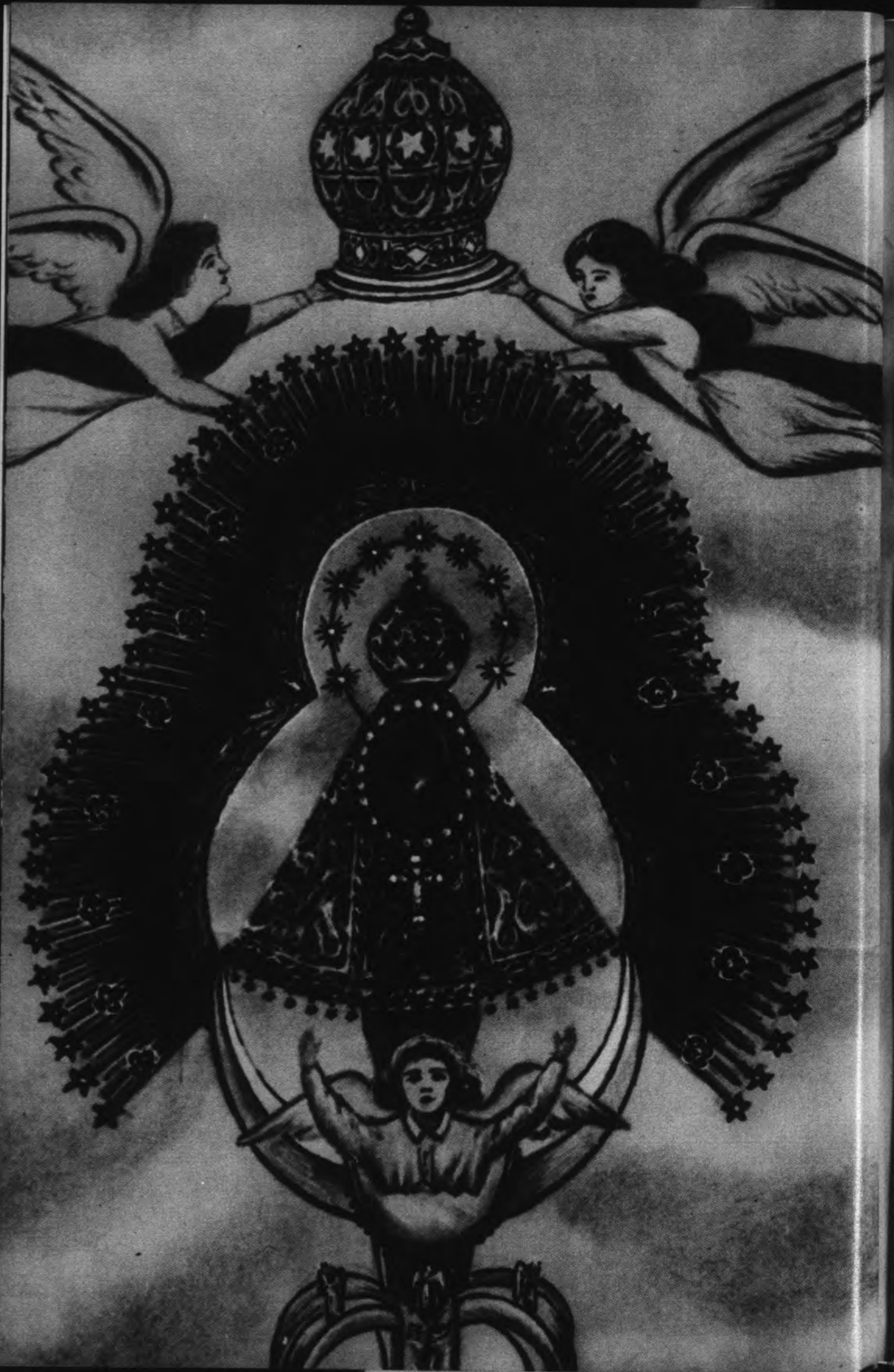
figures of the Virgin and Infant are always richly clothed.)

When the statue was brought back from a five year exile caused by the disturbance of the French Revolution, its smoke-colored parts were painted black. The image is affectionately called *Die Schwarze Madonna* ("the Black Madonna") by the German-speaking Swiss.

According to the abbey chronicles, within a space of two weeks 130,000 pilgrims came to the shrine in the year 1466. In 1946, some 30,000 Swiss Catholic young men made a pilgrimage in a body to the shrine to render thanks to Our Lady of the Hermits (the official title of the Madonna), for having saved their country from a scourge of war.

The charming custom of singing each afternoon the "*Salve Regina*" (hymn to Our Lady) before the statue goes back to the year 1547. At that time Jean de Lenzingen, an exiled abbot residing with the community, willed his possessions to the abbey on the condition that some monks should chant every day "until the end of time a *Salve* in the Chapel of Our Lady."

St. Pius X showed his esteem for this shrine in 1905 by a papal coronation.



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Our Lady,

QUEEN OF THE ANGELS

Cartago, Costa Rica

One of the most popular Marian shrines in Central America is that of Our Lady, Queen of the Angels, of Cartago, Costa Rica.

A pious tradition states that one evening in August 1635, a mulatto girl named Juana Pereira, who was perhaps a slave, went to a neighboring forest in quest of firewood. There she found, resting on a huge stone, an image about eight inches in height, of dark color, cut in stone, and depicting the Virgin holding the Infant Jesus in her arms.

With immense joy Juana took the image home and placed it in a small basket. Going again the next day to gather more wood, the little girl found on the same spot an image which seemed identical to the one found the day before. Happily Juana wended her way home with it, thinking that now she had two statues. But what was her astonishment when, on arriving home, she found the image gone from her basket! She therefore locked up the little statue in a box, using a key, for she thought that someone had carried back the statue to the place where it was found.

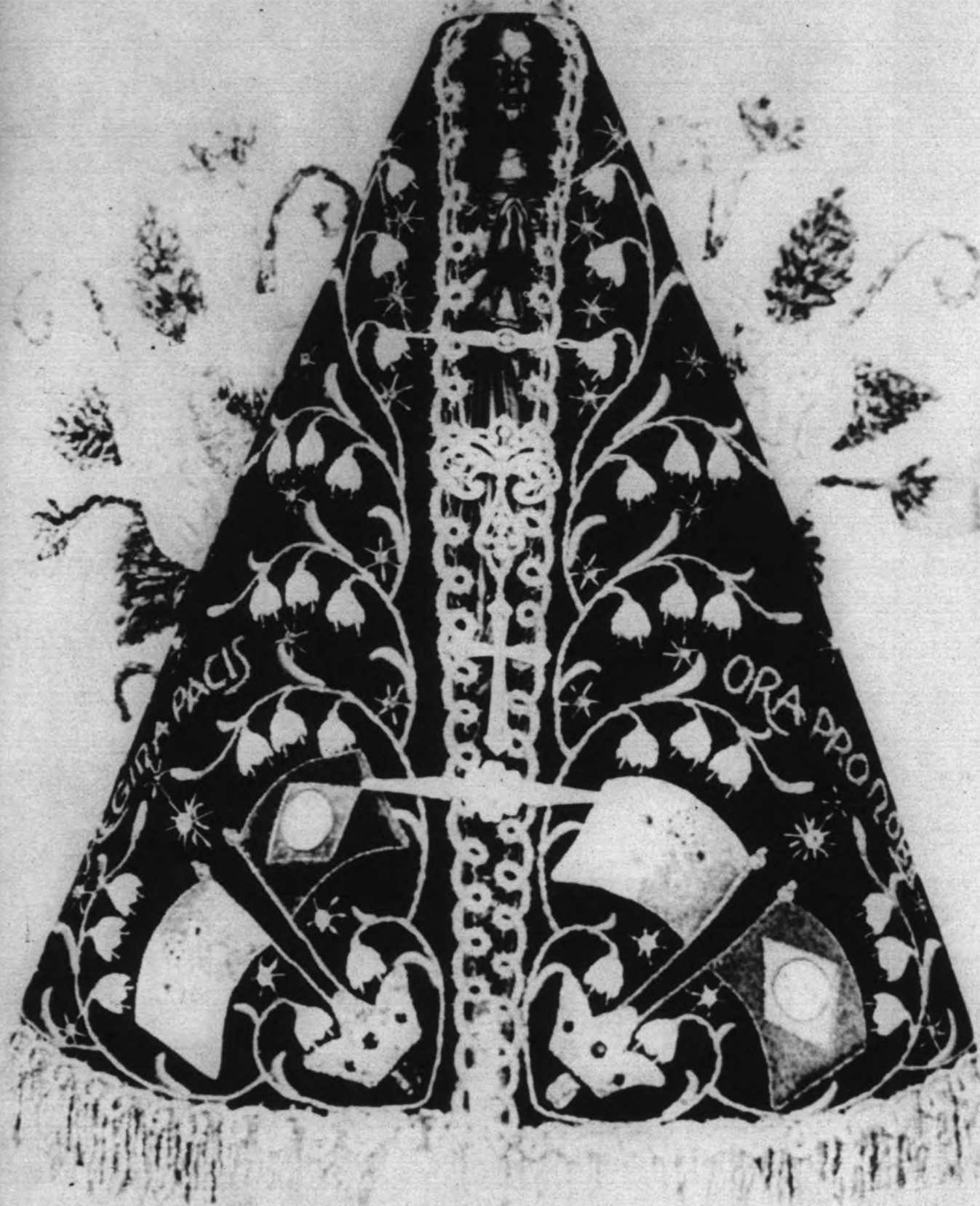
When Juana went on the third day to the woods, she found the little dark-colored image again on the same spot. Upset and afraid, she rushed home and opened her box, only to find that the "other one" was not there. The girl hurried to her pastor's house, narrated what had happened, and left the image with him. The priest put the image

away in a safe, hoping to examine it more closely later. But when he looked for it the next day, he found that it had disappeared. He went to the woods, found the image on the stone described by the girl, and brought it back with him. This time he placed it in the tabernacle with the Blessed Sacrament.

Next morning during Mass, the priest noticed at the time of the distribution of Holy Communion, that the image had again disappeared. After Mass, in the company of other priests, the pastor went to the stone and found the image of Our Lady resting on it. They took this event as a sign that Our Lady wished a church to be erected in her honor on this spot. The image, because of its color, is affectionately called "La Negrita" by Costa Ricans. Canon V. M. Arrieta of Costa Rica, who wrote a history of this Madonna in 1946, tells us the meaning of the apparition: "La Negrita wanted the whites to understand that, white or black, we are all children of the one and same God, and consequently, brothers. She wished to be revered as the Queen of the Angels, to be Queen of the Colored."

The venerated image with its priceless reliquary (which resembles a monstrance) is about thirty-six inches in height.

In 1935, on the occasion of the 300th anniversary of the apparition, Pius XI granted the title of minor basilica to the shrine church.



Our Lady of

THE APPARITION

Aparecida, Brazil

The town of Aparecida lies almost midway between Rio de Janeiro and São Paulo, Brazil's largest cities. It is the site of the Basilica of Our Lady of the Apparition (Nostra Senhora Aparecida).

Father José Alves Vilela, contemporary pastor of the parish within whose limits the miraculous event took place, left us in 1745 a written report concerning it.

In 1717 the newly appointed governor of Minas Gerais, Count Pedro de Almeida, decided to stop at Guaratingueta (seat of the parish) while enroute to his destination. In order to prepare a great feast for the distinguished guest, the town council asked the local fishermen to provide all the fish they could catch.

Three men, Domingo M. Garcia, João Alves and Felipe Pedroso, went out in their canoes to fish in the nearby Paraíba River. For quite awhile they had no success. The trio decided to move further along the river. João Alves threw his net into the water and to his surprise drew up a headless statue of the Virgin. Some distance away he cast down the net a second time. Up came the head which matched the statue. João wrapped the articles in a piece of cloth, laid them aside and con-

tinued fishing. Up to that time he and his companions had caught nothing. But from then on they caught so many fishes (without much effort) that their canoes were dangerously overloaded. The three men returned home astounded at the event.

Felipe Pedroso reverently kept the image in his house for fifteen years. He then gave it to his son Athanasio. The latter built an outdoor shrine for the image, placing it on a little wooden altar. On Saturdays his neighbors came to pray with him to Our Lady. At various times when the night was totally calm, the people saw the lighted candles become extinguished and lighted again without human intervention. They informed their pastor, Father Vilela, of the event. He built the first church in honor of Our Lady of the Apparition, as the statue came to be called because of its mysterious origin.

The statue is made of dark terracotta and is about fourteen inches in height. The present church, a minor basilica, was completed in 1888. A monumental Sanctuary begun in 1946 is being built on a site closer to the spot where the image was found.

Pope Pius XI, on July 19, 1930 declared Our Lady of the Apparition principal Patroness of the Brazilian Nation.



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Our Lady of

CZESTOCHOWA Poland

Shining Mount (Jasna Gora) is the name of the hill on which rises one of the greatest Marian shrines of the world, that of Czestochowa in Poland.

Our Lady of Czestochowa, Poland's treasured painting is in the custody of the Pauline Fathers in the monastery at Jasna Gora. Tradition asserts that St. Luke made this painting. However, recent research of art scholars places its origin around the ninth or even the seventh century. St. Helena is supposed to have transported this picture from Jerusalem to Constantinople in 326 A.D. This relic was the dowry of the daughters and sisters of the Eastern Emperors. Through their intermarriage with the Russian Polish royal houses, this painting arrived at Czestochowa in 1382.

In 1384 Duke Ladislas of Opole discovered this image in the chapel of Belz. (After praying before it for help, he successfully repulsed the Tartars attacking the castle. The mark on the face of the Virgin is said to have been made by a Tartar arrow which struck it during the siege of the Castle of Belz.) Ladislas decided to transfer the image to his domain in Silesia. According to the legend, when the duke reached the hill of Jasna Gora, in the village of Czestochowa, near the Silesian border, the horses which pulled the carriage bearing the image refused obstinately to go further. The duke brought the image to the local church and eventually founded a monastery in Czestochowa for its custody.

More than ten thousand Swedish soldiers besieged this area in 1657. Czestochowa was one of the few Polish cities which remained unconquered. When the attacking forces saw the figure of a Lady in a blue cloak floating over the basilica's spires and shielding

the fortress with her mantle, they fled. This sudden Swedish retreat boosted Polish morale. The Poles soon drove the invaders out of the country. King John Casimir proclaimed the victory a result of the miraculous intervention of the Blessed Virgin. He dedicated himself and his grateful nation to Our Lady, Queen of Poland.

On the Feast of the Assumption, 1956, one million pilgrims visited the shrine to attend the services commemorating the 300th anniversary of the proclamation of Our Lady of Czestochowa as Queen of Poland.

The portrait has two dresses, one covered with the jewels of Polish noble women and the other decorated with beads contributed by peasant women. On every Holy Thursday these dresses are interchanged on the portrait. Without a warrant in July, 1958, Communists raided the offices of the shrine at Jasna Gora and seized books, tape recordings and other material.

Our Lady of Czestochowa in Brooklyn contains a copy of this picture. Although it hangs above the main altar, this painting is only uncovered on Marian feast days or when a votive Mass is offered in Mary's honor. There are several other churches in the United States under the patronage of Our Lady of Czestochowa.

A Manhattan draftsman, Edward Churzynski, made an oil painting on wood of Our Lady of Czestochowa. In 1958 he gave it to the Most Holy Trinity Chapel at West Point. This gift is a symbol of his gratitude to the American soldiers, who freed him in 1945 during a forced march to Dachau.

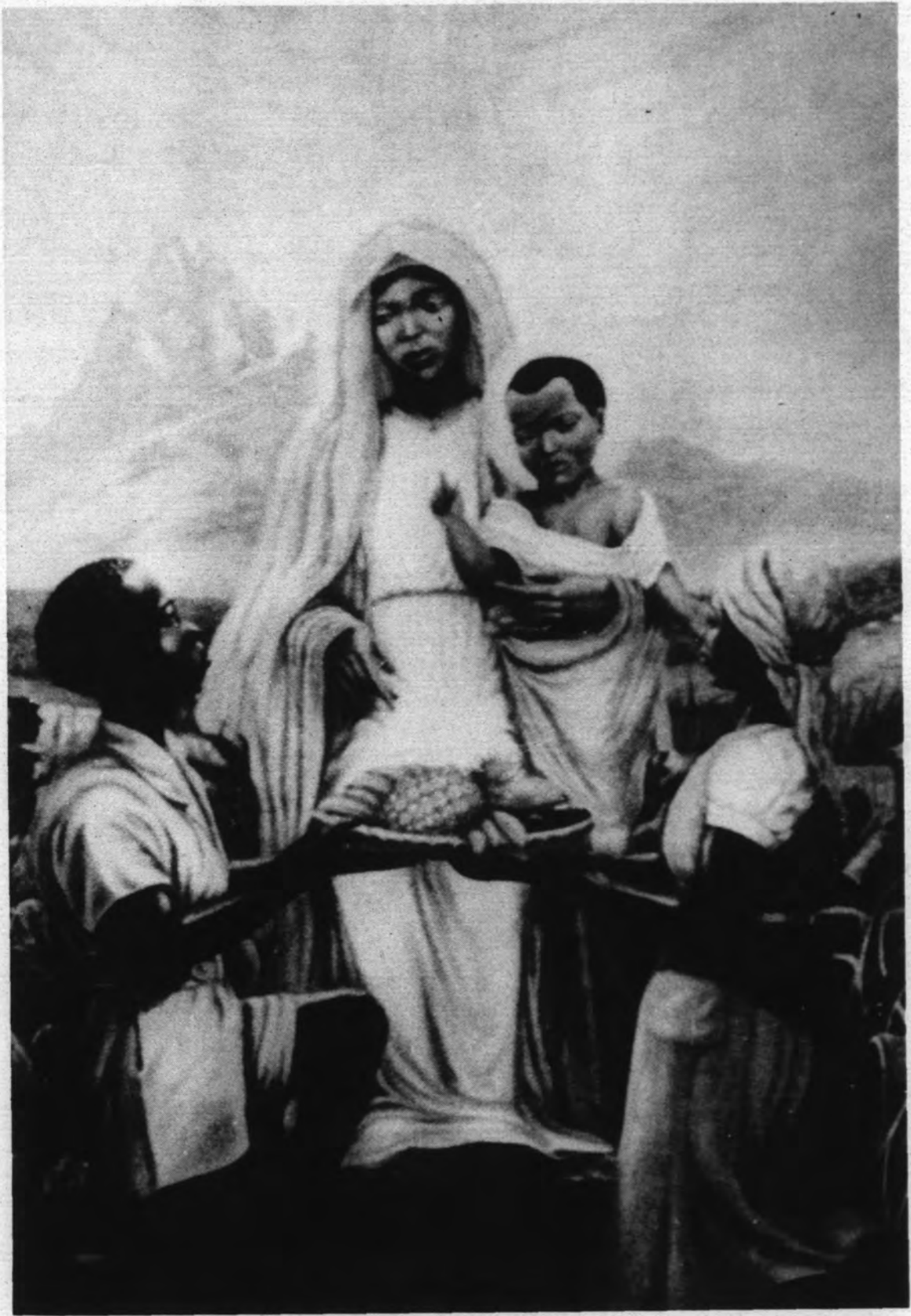
The ornate dress of the image (studded with precious stones) and the golden crowns of the Mother and Child are gifts of St. Pius X.

Our Lady, Salvation of the People of Rome



Found in the Borghese Chapel of St. Mary Major Basilica, Rome. Painting traditionally attributed to St. Luke, but probably of ninth century. Carried in procession in streets in time of great crisis. Pius XII, who venerated this Madonna highly, celebrated his First Holy Mass at the altar below it in 1899. He crowned it solemnly during the Marian Year (1954).

Our Lady of Madagascar



Formed part of Art Exhibit of Holy Year (1950), Rome. Now in St. Peter Apostle College, Rome. Information on author unavailable.

Vierge Noire

(Black Virgin)

An artist of our land I seek
A black Virgin to make for me,
A Virgin adorned with a beautiful
"keyouwa"*

Like those our mothers wear.

You are quite aware, O Mother,
That yellow men have lent you
Yellow which is their color;
Red men have made you
Like unto their women;
White men have depicted you
As a maiden of the West.
Would you, then, refuse
To share in our color?
Moreover, since your Assumption,
Since that glorious day,
Swept aloft in triumph
You are now devoid of color.

Or rather you claim all colors:
Yellow you are with the yellow;
Red you are with the red;
White you are with the white;
And black you are with the black.
Just as a mother who, though having
Children of various hues,
Would nevertheless herself behold
In each and all of them
O Mother, are you not also
The Mother of the Black
A dark-skinned Mother bearing
Little Jesus on her back?

A Virgin adorned with a beautiful
"keyouwa"

Like those our mothers wear.

An artist of our land I seek
A black Virgin to make for me.

Written by Father Albert Abble, Arch-
diocese of Abidan, Ivory Coast, West
Africa. (Translated from the French
by Father Carlos Lewis, S.V.D.)

*"girdle" (Ivory Coast dialect).



OUR LADY OF AFRICA

Painted by Sister Mary of the Compassion, O.P., of the Dominican Sisters of the Perpetual Rosary, Union City, N. J. In possession of Rev. A. Vader, Chicago, Illinois.

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Creole Madonna



Painted by Hungarian-born Mrs. Irma DeNagy. A New Orleans girl and young boy were used as models. Completed in 1953. Picture is now in St. Philip's Episcopal Church, Harlem, New York City, predominantly Negro in membership.

Our Lady of Loreto



Italy

Preserved in St. Peter the Apostle College, Rome. Our Lady of Loreto was declared Patroness of Aviators by Pope Benedict XV. The original statue was destroyed in a fire of 1921. Dating from the tenth or eleventh century, it was carved in cypress wood and had become black from soot of votive candles. Pope Pius XI provided a new statue (in likeness of the original). He blessed and crowned it before sending it by air to Loreto. The above photo is a copy of the statue.

Our Lady of Liesse



France

Venerated since the twelfth century. Lauded by Pope Clement VII in a Bull of May 28, 1384.

Our Lady of Africa



Algiers, Algeria

Made in France of bronze, about 1840. Copy of Notre Dame de Fourvillère (Lyons). Presented by students of Sacred Heart College of that city to the Bishop of Algiers. Venerated in Algiers since 1857. Solemnly crowned by authority of Pope Pius IX in 1876.

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Our Lady of the PILLAR

Ledinara
(Rovigo),
Italy

Carved in olive wood
in 1500.
Venerated since 1509.



THE BLACK MADONNA — (*Continued from Page 68*)

we append reproductions of three modern paintings of Negro Madonnas.

Is it possible that American painters and sculptors will eventually produce Afro-American Madonnas that would appeal to American Negroes, some of which might even be placed in our churches? We hope so.

The Church in her Marian liturgy places the following words of the Bible (taken from the Canticle of Canticles)

on the lips of the Blessed Virgin: "I am black but beautiful. O daughters of Jerusalem; [therefore] the King has brought me into his chambers." (Vesper antiphon)

May Mary, Mother of the Church which embraces men of every race and clime, intercede with her Divine Son that *all men, all races, and all nations* may live in brotherly love and concord!

CARLOS A. LEWIS, S.V.D.

Our Lady of Oropa



Italy

Carved in wood, perhaps cypress, this statue of the Madonna and Child was honored by four papal coronations in 1620, 1720, 1820 and 1920. Our Lady of Oropa in Italy is black by the intent of the sculptor. Some authorities have credited St. Luke with this exquisite carving.

After migrating to the United States, sons and daughters of this Italian town have continued their allegiance to Our Lady of Oropa. In the church of St. Anthony of Padua in Union City, New Jersey, a replica of this statue can be viewed in a magnificent mosaic above a side altar. The pastor, Monsignor A. Rinaldi, and his parishioners hired gifted artificers from Venice to design and create all the mosaic work in this inspiring church.

Our Lady
of
ALTOETTING



Germany

Shrine chapel dates from ninth century. Statue carved in limewood around 1300. St. Conrad Parzham (1894), Capuchin lay-brother, served for many decades as porter of the monastery housing the Madonna. He was beatified and canonized by Pope Pius XI. In the year of his beatification (1930) over 700,000 Communion distributed at the shrine. Dark color of image produced by soot from candles.

Need an instant cure for self-pity? We know one—a visit to the home of Mrs. Felicie Alexander, 3517 South Liberty, New Orleans, Louisiana.

Mrs. Alexander radiates a peace of soul one reads about in meditation books and encounters rarely. Her conversation about herself is prefaced by "Christ and I," or "We" rarely "I." Christ and His Blessed Mother are star boarders in her little three room apartment. "Afraid to stay alone. Why should I be; Christ is here with me," she spontaneously responded to a query. Daily rosary and First Friday Holy Communion cement the union with Mrs. Alexander and her ever present Guest.

Mrs. Alexander was born September 10, 1884. She is the mother of two, Alice and Gilmore Alexander. Alice died in childbirth. In 1954 the father of the children died and Mr. and Mrs.





Germany

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Guests of **MRS. ALEXANDER**

by
Charles D. Burns, S.V.D.

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A surprise visit by Sisters Bridget, Kevin brought spontaneous joy to Mrs. Alexander.



Guests of Mrs. Alexander—Continued



Making her bed is rendered simple. Mrs. Alexander cooks for herself and cleans her floors. The home is immaculate.



Getting to bed . . . and many have complained for lack of fancy shoes . . .

Gilmore Alexander are her main-stay. One of Mrs. Alexander's legs was amputated in 1958; the other in 1959.

A parishioner of Holy Ghost Parish in New Orleans, Mrs. Alexander is a joy to Father Samuel Delaney, C.Sp.S., her pastor. One soul like Mrs. Alexander in any parish is a sure investment in grace for the entire parish.

The spiritual writer Romao Guardini

had the tranquil soul of Mrs. Alexander and souls like hers in mind when he wrote:

"No one knows to what extent he is living by the power of grace which flows into him from others—by the hidden prayers of the tranquil heart, by the atoning sacrifices and by the satisfaction made in his behalf by those who offer themselves in silence for their brethren."

An apostle of the telephone, Mrs. Alexander keeps tab on non-practicing parishioners of Holy Ghost Parish.

Mrs. Alexander was a sweater richer on saying goodbye. We couldn't measure our enrichment. Christ and Mary love her!



DIVINE WORD GRADUATES - 1965



The Graduation Class of 1965, Divine Word Seminary, Bay Saint Louis, Miss. From left to right, first row: Barry Thomas, Bay St. Louis, Miss.; Ronald Bernard, St. Martinville, La.; Scody Prade, St. Martinville, La.; Lawrence Brossett, Natchitoches, La.; Roy Martinez, Stann Creek, British Honduras. Second row: Henry LaGarde, Lacombe, La.; Leroy Miller, Sunset, La.; David Delahoussaye, Jeanerette, La. Third row: Wendell Payton, New Orleans, La.; Leo Jackson, Orange, Texas. Fourth row: Jesse Lawrence, Jr., Sunset, La.; James Westerheid, Houston, Texas; Theo Gene Thibodeaus, Jr., Houston, Texas.

SPIRITUAL READING

by E. J. EDWARDS, S.V.D.



All the words of comfort and strength and love which the Divine Word spoke at the Last Supper He summed up in one final sentence: "These things I have told you that in Me you may have peace." (Jo. 16, 33)

In the world there would be distress; in Him there would be peace.

Like the Apostles we are in the world; and its turmoil and distress are all about us. But we can also be in Him—and in Him we may have peace. He, the Prince of Peace, overcame the world, and He, dwelling in us can overcome the distress and turmoil of the world about us.

At present the world is very much concerned about peace; the Church always has been. In the Mass, from the Our Father to Communion, there is one word that recurs again and again—peace.

The prayer right after the Our Father pleads: "... grant O Lord in Your goodness, *peace* in our days and freedom from all disquiet."

Then the priest, making three signs of the cross over the chalice with a fragment of the Host, petitions: "May the *peace* of the Lord be always with you."

And both priest and people then pray aloud: "Lamb of God, who take away the sins of the world, grant us *peace*."

Finally, with bowed head the priest silently prays: "O Lord Jesus Christ, who said to Your Apostles: *Peace* I leave you, *My peace* I give you . . . deign to give to Your Church peace and unity according to Your will."

Our attention has been focused on one word—peace. And rightly so. Because peace, the unity of Christ's Mystical Body, is the special effect that the Eucharist is intended to produce. Just as from many grains of wheat there is formed one bread, and from many grapes one wine, so from many individual bodies there is formed one Mystical Body of Christ. Many people of God, eating one same Food, become one Family of God. We are what we eat.

Peace is the "tranquillity of order." If there is no peace in the world it is because disorder is rampant. The disorder in the individuals produces disorder in the nations. Our first step in bringing peace to our un-peaceful age should be to establish peace in our own heart, order in our own household.

The way to do that? Our Lord's word are the way: "*My peace* I give you . . ."

What was *His* peace? The will of His Father. His peace was that He "did always the things that pleased His Father." That was *His* peace. Simultaneously, it was His love. A self-surrender to the design of the Father, a complete and ready acceptance of all the conflicts, oppositions, misunderstandings and troubles that that design of the Father brought upon Him from others. The gospels tell us what sadness people's opposition caused Him, how hurt He was at their dullness and malice and cruelty, and how through it all He maintains peace of heart. He remains one with the Father, loving Him, doing His will and in that Will finding peace, even when misunderstood, hated by others.

No perceptive reader of the gospels will miss that—our Lord's deep interior calm, serenity, in the midst of the most devastating confusion, conflict and suffering. What we fail to perceive is that it still goes on, or can go on, in the lives of those who are one with Him.

No matter how much exterior noise, confusion and conflict there are about us it is possible to maintain interior peace. Our efforts to reduce the disorder to some semblance of order may have no results. Then the acceptance of that disorder as something permitted by Him, as His permissive will for us, results in an interior quiet a patience, a silence that is strength.

At the moment of Communion we say out loud: "Lord, I am not worthy . . . speak but the word and my soul will be healed." What word? All the preparatory prayers of the Liturgy tell you what word we should want Him to speak—"Peace be to you." Our Lord spoke that word many times. It was the usual formula of greeting. But when He says it, it is not just a formula, a mere wish—it confers what the words signify, it imparts what the words wish. So—Divine Word, speak but the word: Peace—to me; acceptance and joy in all that our Heavenly Father sends me.



NOVENA to SACRED HEART

June 24 - July 2
July 29 - Aug 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zip _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

DIVINE WORD

Fathers and Brothers,

FIRST ANNUAL RETREAT, 1965



First Row Bottom; l-r: Fr. Leonard Olivier, S.V.D., prefect of minor seminarians; Very Rev. Harold R. Perry, S.V.D., provincial superior; Very Rev. John J. Marquardt, Glenmary Home Missioner, retreat master; and Very Rev. John Gasper, S.V.D., rector.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

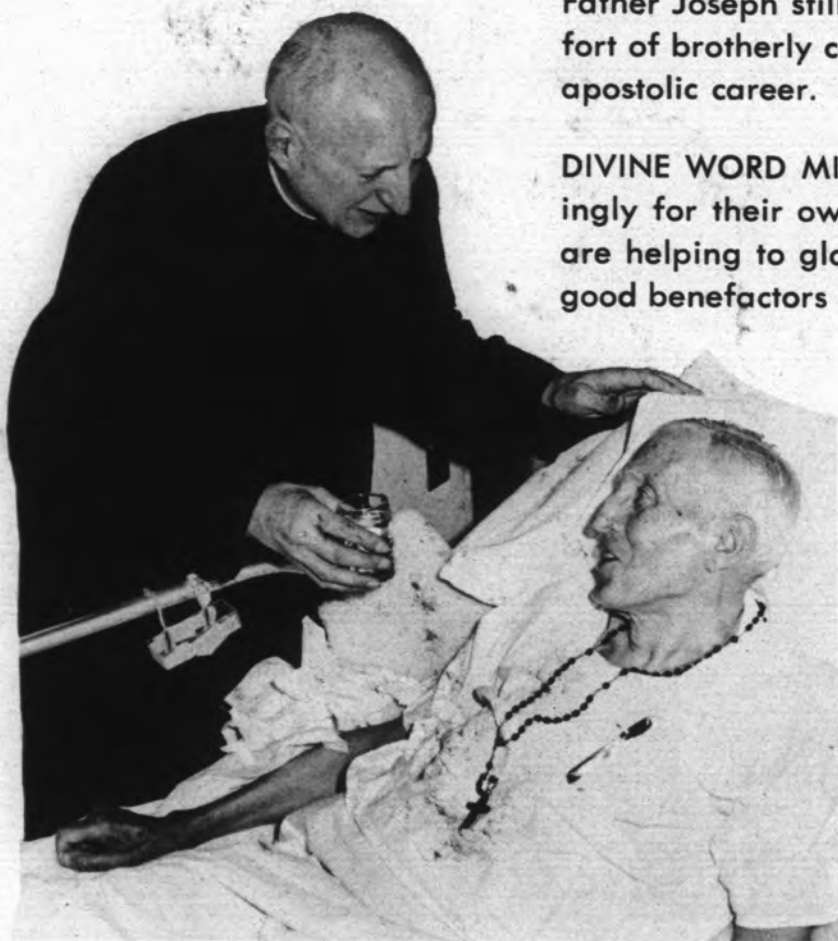
Dear Father: Please offer the following Mass or Masses and accept my offering of \$ _____

Name _____

Address _____

City and State _____ Zip _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.



A few days before his death at the age of 81 Father Joseph still enjoyed the security and comfort of brotherly care at the end of his wonderful apostolic career.

DIVINE WORD MISSIONARIES not only care lovingly for their own members and the souls they are helping to glory, but they never forget their good benefactors and offer you financial security in your advancing years with their MISSION GIFT AGREEMENT (or ANNUITY PLAN).

Write to learn how your funds can help bring souls to God and increase their happiness while you (especially if you have passed middle age) can enjoy the security of a safe investment with a high note of regular interest.

Please write to:

**Father Provincial, Divine Word Missionaries
Bay Saint Louis, Mississippi 39520**

CUT ON LINE

Dear Father Provincial: I have \$ _____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ State _____ Zip _____

(All information is kept confidential.)